

present dispensation, and hence apply to the history of this dispensation. They point to the opening of the heavenly sanctuary, the great atonement work of atonement, the solemn conclusion of Christ's mediatorial work for the world, as the end of salvation is brought to its end. The twenty-three hundred days (years) commencing with the seventy weeks of Dan. 9: 24, dating from the commandment to restore and build Jerusalem. Verse 25. This commandment for the restoration of Jerusalem, was the culmination of the series of movements in behalf of the Jewish people after their Babylonish captivity, including the decree of Cyrus, B. C. 536, (Ezra 1), the decree of Darius, B. C. 519, (Ezra 6), and reaching their fulfillment and completion in the grand document issued by Ezra the priest, by Artaxerxes Longimanus. Verse 7. This decree was issued in the seventh year of the king (verse 7); and this, according to most authentic chronology, was B. C. 457. Dating from that point, the whole period would terminate, and the cleansing of the heavenly sanctuary begin, in 1844. As Ezra commenced his work in the autumn of the year (Ezra 7: 8), we are carried to the autumn for the termination of the days; the exact point in the autumn where they terminate is indicated by the type which fixed the cleansing of the sanctuary to the tenth day of the seventh month.

Let us pause that the reader may weigh the momentous conclusion to which this argument leads. If these things be so, more than forty years of the cleansing of the sanctuary, the antitypical atonement, the investigative Judgment, have already transpired! Whoever adopts these conclusions must now turn with interest to the nature of the work involved herein.

(To be continued.)

A MOVING STRAW.

STRAWS in motion show not only that the wind is blowing, but the direction in which it is blowing. Here is one indicating the approaching union between Protestants and Catholics, which would have seemed very strange a few years ago. A correspondent of the New York Sun, in its issue of July 17, 1884, took that paper to task for praising and glorifying Romanism to the disparagement of Protestantism. In its reply the Sun denies the charge, but at the close of its article uses the following significant words. Speaking of the different denominations and their relation to each other, it says:—

Like the Sun, they see that the time has come, at hand, when the Christian church must forget its divisions and overcome its old animosities in order to combine to resist the assaults of modern unbelief, which does not wage war against any particular system of theology, but raises its hand against the foundations of all theology and all revealed religion. Thus assailed from without as never before in Christian history, the church begins to feel the necessity of union within, and of alliances between its different branches which shall wipe out the old intestine feuds.

Accordingly, we find that there has been growth of recent years a more harmonious feeling between Protestants and Catholics. They are each respecting the other with greater respect, though their party yields any of its convictions; and they recognize that they are working for the same general end, and that the defiant and implacable animosity of each is the same spirit of skepticism which is now everywhere prevalent.

At such a time as this, men who, like our correspondent, seek to kindle anew the flames of religious animosity, seem to us to be working with the grain of the church rather than with its friends and supporters."

Perhaps you are in darkness, have lost your way and cannot find it; and you are more than ready to believe. Do not forget that, when Pilgrim lost his way, he went right back to the place where he lost it, and found it.—*Gospel Expositor*.

ADVENT EXPERIENCE.—NO. 1.

THE PASSING OF THE TIME IN 1844, THE "SHUT DOOR," AND THE RISE OF THE THIRD ANGEL'S MESSAGE.

THE old '44 Adventists are rapidly passing away. Only a little handful remains among us. The mass of our people are not personally acquainted with the facts connected with the passing of the time, the short period of confusion which followed before the rise of the third angel's message, and the events connected with its early history. They know little concerning what was known as the "shut door doctrine" or the causes which led to it. There are now very few public laborers among us who are personally acquainted with these facts. Father Bates, Elds. White and Andrews, and quite a number of others who acted as public speakers, are gone. Yet there are facts of the very deepest interest connected with that interesting period, which have a vital connection with our present work. This message is connected with all that experience by indissoluble ties. If that Advent experience was not of God, this cannot be. If that was a fanatical movement, this must be also. But if that first message was a true prophetic movement, this surely is. The messages constitute but one series. They stand together or fall together.

Our opponents make desperate efforts to show that some great errors and mistakes were connected with the work after the passing of the time, hoping to thus disgrace the whole movement. There has been more ink wasted on this subject in their vain endeavors than almost any other.

That period in our history will ever be one of absorbing interest to all believers in this message. The experience of God's people was one of the most trying at that time that perhaps any religious body has passed through for centuries. From a child the writer was brought up in the midst of the Advent experience. Being ten years of age when the time passed in 1844, we remember the events of the next few years as well as almost any in our life. At that period of life impressions remain most deeply fixed in the memory. Being acquainted with the third angel's message when perhaps there were not more than fifty Adventist Sabbath keepers in the world, we have had an extensive knowledge of the facts connected with its early history.

After speaking recently on these subjects in the Tabernacle, we were requested to write out for the REVIEW some of the facts relating to this interesting period of Advent history. We hope this will not only be of interest to the readers of the REVIEW, but that it will add to their confidence in the correctness of our position, and serve as a defense when our enemies try to break down their faith in this sacred work. We are sure from personal knowledge that we have nothing to fear from the most scrutinizing investigation of early Advent history. The more closely it is investigated, the better it will be for the cause; it is only a partial knowledge of the facts that we need to fear. When we understand all about the facts connected with the "shut door doctrine," as it is called, we shall find nothing of which we need to be ashamed.

The believers in Christ's soon coming were grievously, bitterly disappointed in not seeing the Lord in 1844. They were for a time in confusion. Doubt and questioning sorely perplexed the true believers. Some, of whom better things were expected, gave up their faith, many going back to the world. It was a time of great trial with them. But when the light on the third message broke in, they saw their bearings, and the past was made clear. It is morally impossible for those who learn of these facts of Advent experience by hearsay to realize them in the same sense and intensity that those did who personally experienced them. We may believe the words of those who tell us

about these things; yet they are not as real as if we had seen them, and felt the emotions of the living actor. Our great danger as a people is that we will not now share by faith the Advent spirit manifested then, and that we shall receive in its place a worldly, indifferent, careless spirit, which pervades all Christendom.

How much we would rejoice to see manifest among us more of the old Advent fire and intensity of interest seen in 1844. We want that experience revived in our midst. We want that spirit of sacrifice to give life and push to the work. With the glorious theory of truth we possess, if this spirit was permeating the whole body we should soon hear the loud cry of the message in all directions. Right here is the element too much lacking.

We hope in some faint degree to give the readers of the REVIEW some ideas of that interesting period. In the next issue we will speak of the closing part of the '44 experience. G. I. B.

OUR COLLEGE.

AS LITTLE has been said recently concerning the College work, perhaps our people would like to know how it progresses. We are having a very quiet, interesting, and profitable College year. The attendance is larger than for quite a number of years, over 300 being actually at work, while the aggregate for the whole year will reach probably over 400. The class of students generally is excellent. All seem to desire to be profited. The progress in study has been good. We have had little trouble in the College management so far. The religious influence seems to be excellent, better, we think, than in any year before. Nearly a score of the students have been baptized already, and from week to week others are starting to serve God. Meetings in the chapel are held every Friday evening, when the hall is crowded. Sabbath afternoons several social meetings are held in different rooms, in which many take a part. Scholars have voluntarily associated together, quite a number of them, to labor for those who are not converted, and with good results.

There are some four regular classes in Bible study, which Bro. Vesey instructs. Besides these, Eld. Smith lectures every afternoon on the doctrinal points of our faith. He has the largest class of this kind he has ever had at the College since its beginning. It now numbers ninety-five. He reports an excellent interest.

The missionary department is made very prominent the present College year. From eighty to one hundred are in constant attendance. Two large classes recite in the forenoon, and much of the afternoon is occupied by them in this branch also, Sr. Sisley is doing a good work in this important department. Besides this, there is a Vigilant Missionary Society of the students of over one hundred, which meets every Thursday night. They use 300 copies each of the REVIEW and Signs, 100 of the German paper, 50 of the Danish, 25 of the Swedish, and also some of the French. Those who attend these meetings report them to be of great interest. We have been there on a few occasions. They are conducted by the students themselves. In the last meeting quite an interest was shown by the young people concerning the importance of plain dress, that they might cast the right influence in favor of plainness in dress, avoiding ornaments, etc. It is encouraging to see them voluntarily considering this subject when so few seem willing to do so in this age of the world.

In the manual labor department we are making some headway, and expect to make more in the near future. Our circumstances were very unfavorable at the beginning of the College year, when we should have begun active work in this department. We had no means at our command to provide facilities. We were in debt thousands of dollars,

at his coming" (1 Cor. 15:23), it is evident that the only cases which come up for examination in this division of the Judgment with a view to determining whether they are the Lord's or not, are those who have at some time made a profession of faith. For those who have never made a profession of the service of God, have already decided for themselves the only question which it is the object of this investigative Judgment to determine, that is, to which class, righteous or wicked, they belong; for by their course of life they have claimed themselves his enemies, and on that question there is nothing further to be decided in these cases. Nor would there be anything further to be decided in case of professing Christians, if it were a fact that all who enter the service of Christ are absolutely sure of overcoming. But all do not hold out to the end; hence the necessity of examining their cases to ascertain who have done well and who have failed.

It follows, therefore, that the important book—the decisive book—in this part of the Judgment, is the book of God's remembrance, containing not the names of the wicked world in general, but only those who have professed to be followers of God. These cases alone come up in the investigative judgment; for as we have seen, there is no occasion to introduce any others at this point. The records of this book determine whose sins shall be blotted out of the book where they are recorded, and whose names retained in the book of life, and on the other hand whose sins shall remain uncancelled to be answered for in a future division of the Judgment, and their names be blotted from the book of life, and their good deeds from this book of God's remembrance.

The accomplishment of this work strikes the balance-sheet of the world. The records are all complete. The blotting out of sins and names from their respective books, is all finished. Names then remaining in the book of life show those who are to be raised from the dead, and who are to be judged among the living, at the coming of Christ. It is to be noticed that this branch of the Judgment work has but one specific purpose, and that is to decide the question of acceptance or rejection, or death for all mankind. It simply assigns men to their respective classes, the good or the bad.

It does not determine the amount of the reward due to the righteous, or the amount of punishment to be inflicted upon the wicked. Those cases still remain to be settled by the record of the deeds of the wicked, not yet examined at all, and by the records of the good works of the righteous remaining in the book of remembrance, which have thus far been examined only on the question of character.

In this part of the Judgment God acts as Judge, and Christ as Advocate. Here Christ confesses to his Father the names of those who have confessed him before men; and their names are not blotted from the book of life; and here he also declares before his Father the names of those who do not confess him before men; and their names are blotted from the book of life. Matt. 10:32, 33; Rev. 3:12. Thus the Father accepts through Christ all who are his; and this being done, his part in the work of Judgment ends. Thenceforward all judgment is committed unto the Son. John 5:22.

(To be continued.)

ADVENT EXPERIENCE.—NO. 2.

PREVIOUS TO THE PASSING OF THE TIME IN 1844.

ADVENTISTS can never forget the experiences of the year 1844. Nothing of like nature was ever observed in the history of this people. Father Miller had been laboring some ten years in proclaiming the evidences of Christ's soon coming. Other eminent laborers had become connected with him in the work. For two or three years previous

to '44, the doctrine had attracted a great deal of attention. It was commented upon in the papers, and the Adventist laborers were everywhere welcomed in the orthodox churches, as great revivals followed their labors. The most earnest Christians of the various sects were favorable to the doctrine, and they loved the spirit which went with it. Eminent scholars and theologians gave attention to it by writing articles which were printed in the leading papers, some of the same class of persons opposing the doctrine. But the replies of its defenders were thought to be triumphantly successful, and certainly the opposition only added to the intensity of the interest.

As the time drew nearer and nearer, the influence of the movement became more and more extended. It was the general subject of remark,—the principal topic of conversation through large sections of country. The most intense interest prevailed among the Adventists themselves. The arguments brought out by Mr. Miller and his fellow-laborers seemed so clear to them that their confidence was perfect that the Lord's coming was indeed just before them. They felt in their souls that they should behold their Lord in the very near future.

The spirit of labor for the unconverted, and the intense interest felt for the salvation of souls, we can little realize in this age of cold formality. The power of the Spirit of God was present in their meetings, so that many who came with idle curiosity or as scoffers, were brought to give themselves to God, and humble themselves by confessing their sins with the deepest penitence and bitter weeping, and then to rejoice with all their souls as the Lord poured his blessing upon them. Any one who heard the singing at that time will not be likely to forget it. It seemed to have a peculiarly solemn and penetrating power, a heavenly sweetness which charmed the listener and softened the heart. Many went to the meetings to hear it.

The preaching was very solemn, becoming more and more so as the time drew nearer and nearer. The work went with mighty power in '43 and '44, in all directions, especially in the Eastern States of this country. We have abundance of evidence to show that it extended more or less to all parts of the world. We will not undertake in this article to give anything like a general or connected account of the work of the first message during that interesting period. We were too young to have anything more than a local knowledge. The life of Father Miller will present many interesting facts; also those excellent works of Eld. White, "Life Incidents," or "Life Sketches," for sale at the Offices and Depositories. We think that all the readers of the REVIEW should peruse these works. Every one who is a believer in the present work ought to be thoroughly acquainted with the first angel's message. We will only mention a few things which came under our personal observation.

We remember distinctly a course of Advent sermons delivered by Columbus Green in Waterbury, Vt., we think in the early part of 1843. They were given in the Methodist church in the village. The impression of the solemnity of that meeting and the preaching of Mr. Green I can never forget, though I was but a small boy at the time. The house was densely packed with people, and everything was as still as death except the voice of the speaker. His countenance was very pale, and his words had the solemnity of the Judgment, as he discoursed upon the false shepherds and their terrible doom in the day of the Lord. As the speaker was portraying these things in burning words, Mr. Stone, the Congregationalist minister of the place, and one who had no love for the Advent doctrine, arose from the midst of the congregation, while his face wore a look of defiance, and stood up as if accepting the remarks as applicable to himself. Mr. Green talked all the more earnestly, and with language terribly pointed, pic-

tured the doom which awaited those belonging to the class of false shepherds. Though more than forty years have passed, the scene is as vivid as if it happened yesterday.

We also distinctly recall a camp-meeting held by the Adventists at Cabot, Vt., which my parents attended. Eld. Shipman and a large number of other leading preachers were in attendance. It was a very large meeting. We remember the preaching from the large stand in the grove, and the sea of upturned faces, earnest, and solemn. The small meetings in the tents, and the earnest labor for souls in the little meetings held in them, between the regular services, we recall very distinctly.

Unlike our camp-meetings almost all the time between the regular services was filled up in meetings in the small tents. Some one would commence to pray or sing, and a number would begin to gather in. There was labor for some soul yet in the dark, and earnest pleading went up to God in his behalf, till he would break down and seek God for himself; when victory came, there was great rejoicing. There were more thorough and heartfelt confessions of sin than we usually see in these days. These meetings went on in many places, and many souls were converted in this manner.

One could go out in the grove in the early morning, and many persons could be seen kneeling here and there, pleading earnestly for God's blessing. The voice of prayer could be heard in many directions. There was an entire absence of levity and the visiting spirit. Earnestness, devotion, and love for the coming of Christ were everywhere present. Oh! that more of these were now present.

I well remember the meetings which just preceded the passing of the time. In my native town the Adventists had no meeting-house of their own. So they fitted up a large room in the upper story of the starch factory owned by "Parker & Butler," both deacons of the Baptist church and both zealous Adventists. Here meetings were constantly held, with large crowds in attendance. Just before the time passed meetings were held nearly all the time. Most of the believers left their crops in the fields ungathered, giving the poor liberty to supply their own wants. They felt it would be a denial of their faith to lay up their store as for another season when they believed the Lord was coming in a few weeks. We remember one wealthy and very economical farmer who had a large orchard. He went out into it just before the passing of the time, and seeing many apples on the ground, gathered them into the house. In the night his conscience so troubled him at what he had done that he got up and threw them out. This was of course an extreme case. But it shows something of the intensity of spirit which prevailed. The appointed time came the last week in October. Scarcely any of the believers dug their potatoes that year till the ground froze; but they suffered little loss thereby, as the weather continued mild. Potatoes dug early that year rotted very badly, while those left in the ground till later were saved.

Just before the time passed, meetings were held constantly. There was no fanatical excitement among the believers where I was, but a very solemn, humble feeling, each one most anxious how his own case should stand in the Judgment. Persons became very honest at that time. Sins were confessed which no one dreamed had been committed. Many who had thought sprinkling was just as good as immersion concluded it was best to go down into the water as their Lord did, though no special effort was made to get them to do so. People could see things then with very little argument which before no one could make them believe. There were no "ascension robes" or any such follies whatever. But many were anxious to have robes of character that would pass the test of the Judgment.

During the night when the time passed meetings

continued all night. There was a drunken, noisy rabble howling around, and making the night hideous. But the believers were praying most earnestly for God to guard, shield, and save them.

If ever men gave evidence of honesty and true faith, they did then. Their whole hearts were in the work. They most certainly expected their probation was just closing. Tears and earnest pleadings for God's acceptance were heard on every hand. But the morning came, and the Lord did not come. Still many continued to expect him for days. But soon all realized they were disappointed, and their hearts were very sad. The bitterness of that disappointment none can realize but those who passed through it. Of this we will speak next week.

G. I. B.

IS THE END NEAR?

TESTIMONY OF EARTHLY GOVERNMENTS.

"SURELY the Lord will do nothing, but he revealeth his secret unto his servants the prophets." Amos 3:7. From this we understand that all the important events connected with the plan of salvation, in which man is so intimately interested, God will reveal to his servants the prophets. We should therefore expect to find in their writings references to all the great events of human history, and their relation to the age of the world and the end of time.

The apostle says, "Ye, brethren, are not in darkness that that day should overtake you as a thief." It must be that these brethren had diligently considered these prophecies; for there is no other source from which the child of God can ascertain such facts. No scientist or statesman pretends to be able to shed light on this subject. None but God can reveal it, and unless he gives light through his prophets, he has given none at all upon this subject. But the word of God claims to give much evidence on this very point. There are a variety of ways in which this instruction is given, many roads, all terminating in the same grand event, the great central point of all revelation, the Judgment, and the coming of Christ. In this article we will notice but one of them; the testimony of earthly governments.

The witnesses are important; for they have been the proudest actors in the affairs of mankind. No one can say that the evidence they give is on a small scale. They have been the observed of all observers. The attention of all mankind has been drawn to them. It is a striking fact that what is valuable in history pertains to the very same nations which God has introduced as witnesses in the fulfillment of his word, showing the time of the end.

China is claimed to be one of the most ancient and populous nations that ever existed; its people most intelligent, its civilization higher than most others in the past. What mark has she made in history? The most intelligent men can give very little information concerning it. India is likewise ancient and populous, having to-day a population far surpassing that of many of the modern nations. The people were intelligent, while our ancestors were lawless savages. But who knows what has transpired in the history of India?

How different when we consider Babylon, Media and Persia, Greece, and Rome, and the nations into which the Roman empire was divided? All that is valuable in the records of the past we cull from the history of these kingdoms. All the great examples of heroism, wisdom, art, and learning, piety and virtue, we find in their annals.

It is the testimony of these nations that has a bearing upon our nearness to the end. God had revealed in his word the great facts of their history before many of them even existed. The records of two thousand five hundred years prove the correctness of the prophetic statements. Various writers in the Bible have given us important facts relative to this interesting theme. We have space to glance at but few of them.

In Dan. 2 we have the starting point in this interesting subject. As God's servants were carried away into captivity among the Gentile nations, God seems to have made it the occasion for revealing the history of those nations as related to that of his people, and their strange experience among the nations of the earth. The king of Babylon had a remarkable dream, which he could not recall. Daniel, the Hebrew captive, was at

last called in to tell what it was. It having been previously revealed to him in a vision, he was enabled to do it. He told the king in substance what he had seen in his dream. A great image, whose head was of gold, whose breast and arms were of silver, whose sides were of brass, whose legs were of iron, and whose feet and toes were partly of iron and partly of clay, stood before him.

Its appearance was very majestic. Suddenly a stone, cut out of a mountain by no human hand, struck the image on the feet, and the whole figure was shattered to atoms, and swept away as the whirlwind sweeps away the chaff from the threshing floor; and the particles could not be found. And the wonderful stone became a great mountain, and filled the whole earth. A wonderful, startling revelation!

The prophet immediately tells the king that these divisions of the image represent great kingdoms, commencing with his own, and each succeeding one taking the dominion of the earth, and ruling for a period of time, till another came upon the stage. The stone which smote the last division was the everlasting kingdom of God, which should make a clean sweep of them all, and should itself stand forever and ever.

We shall take no time to prove what all sensible commentators admit,—that these successive kingdoms were Babylon, Medo-Persia, Grecia, and Rome, and that the ten kingdoms were those which rule in the world to-day. No other application worthy of a moment's thought can be made. The first great kingdom rising after the deluge was Assyria, essentially the same people that built Babylon. This nation continued nearly 1,700 years, till Cyrus the Great extinguished it a little more than 500 years before Christ. Then the Medo-Persian kingdom, brought into supreme power by him, reigned some 200 years more, when Alexander the Great overthrew Cyrus' degenerate successors.

The Grecian kingdom thus founded bore sway a little less than two centuries, when the rising power of Rome crippled and destroyed it.

The iron kingdom of Rome, stronger and more cruel than any that preceded it, continued without a successful rival till its people, satiated with wealth and power, gradually lost their vigor, and became weak and effeminate. The barbarous tribes of Northern Europe at last broke up the empire, and divided it up among themselves, a little less than 500 years after Christ, since which time the sovereignty of the world has been held by them. As proof of this, the little kingdom of England, with less than forty millions of people, holds under her authority perhaps one hundred millions of Asiatics in India, and overawes the kingdom of China with several hundred millions more. She does her pleasure in the continent of Africa, and makes the islands of the ocean bow to her mandates. France, Germany, and other powers do the same on a smaller scale. No government except our own would dare dispute their supremacy.

This succession of kingdoms is plainly pointed out in prophecy. (See Dan. 5:25-31; 8:20, 21, etc.; Luke 2:1 and many other Scriptures.) The merest child in historical lore knows these things to be true. There is scarcely a page in history that does not corroborate in some way these facts. For 1300 years we have been down in the last earthly governments brought to view in prophecy. The next event mentioned (Dan. 2:44) in the days of these (the ten) kings, is that the God of heaven shall set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and shall stand forever. Earthly governments are to pass away and close with these which derived their origin from the Roman empire. No new order of things is to be introduced, no great conqueror to unite them all in one; but God's coming kingdom will destroy them all together, and that shall never pass away.

Here we have a rough outline, brief but exceedingly comprehensive, taking in all the prominent governmental actors in history. How wonderfully keen was the prophet's vision! Who can doubt that it was God alone who could thus predict history. Never was there an infidel who could set aside the arguments of the second chapter of Daniel. It presents a simple, plain prophetic outline of history from the flood to the

burning day. All the prominent actors pointed out two thousand five hundred years ago! Can any man deny it? Has a single mistake been made by the prophet?

And where do we stand in this interesting chain? In the very last and closing link. The wonderful stone is about to fall, and all earthly power to be demolished. God's glorious kingdom is about to be established, and the saints of God to be rewarded. Can there be any doubt on this point? Not unless there is a mistake in the vision on the last point where there has never been one on any other. We are willing to risk it and therefore believe that the end is near.

G. I. B.

THE GENERAL MEETING AT HILLSDALE.

THIS was the first of the series of general meetings recently appointed by the Conference Committee in Michigan. We are glad to say that it was a decided success, and one of the most interesting meetings we ever attended in the State. In the first place, the director, Bro. H. W. Miller, took great interest to get the people to come out. He visited the different churches, and personally invited many who he felt needed the benefit of such a meeting. The little meeting-house of our people in Hillsdale was altogether too small to accommodate our own people who attended. The Baptist friends, therefore, allowed us the use of their hall, which was a great accommodation.

Every church in the district, excepting the one at Jackson, was well represented; and they certainly missed an important privilege in absenting themselves from the meeting. We should judge two or three hundred of our people were in attendance on the Sabbath, and nearly all stayed through until Monday afternoon. The people came out to hear the truth, and God gave special freedom in presenting it. The nearness of Christ's coming, the message of warning now being given, the work of the Spirit of God in the testimonies, the truths for the present time, the carelessness and indifference of our people, and the question of the missionary work, etc., were the subjects presented.

Present truth for the present time is what the people need. The importance of earnestness in view of the short period preceding the close of probation, the necessity of active labor to keep up spiritual life in this age of sad declension, cold formality, stolid indifference, and love of pleasure, these truths were well received by the people. The tears could be seen on many faces while the truth was being presented; and the interest of the meeting seemed to increase constantly from beginning to the close. Our social meeting Sunday morning was a most interesting occasion. Eld. D. H. Lamson, who has recently passed through affliction in sickness, made most interesting and feeling remarks. He referred to the course of the previous day concerning the testimonies and the perplexities of his mind for so many years in the past concerning them; how he has been brought into great distress and anguish; and how for the last few months the Lord had been letting the light shine upon his mind, and he has received a great blessing. He said that in several instances he had been brought near to the grave, but God had mercifully preserved him. The thought that possibly he might be called away, and not able to labor any more in this glorious cause, was exceedingly painful to him. He referred to some of the most interesting circumstances he had himself observed where the Lord had given light through the vision to Sr. White. Some of these are worth a more careful description. Though his mind has been in trouble in the past, he now expressed of most decided and positive conviction of the truthfulness not only of the visions, but also of all the blessed truths professed by our people; and expressed his desire to labor with greater earnestness and zeal than ever before. The Spirit of God rested upon him and every one in the congregation. He and many others were in tears. His remarks at other parts of the meeting were exceedingly interesting. We do hope the Lord will raise his servant to go forth and labor in the cause of God with all that earnestness that his heart desires.

Our missionary meetings were of deep interest. A large number promised to go and canvass the *Signs* and "Sunshine" and the *REVIEW* and other periodicals. The subject of the Australian

have the assertion that when prophetic time is "no longer," or when the prophetic periods come to an end, then the seventh angel begins to sound, and in the early days of that sounding the mystery of God is to be finished. But in Rev. 11:15, 18 we have these wonderful announcements: "And the seventh angel sounded, and there were great voices in heaven saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign forever and ever. And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged." The sounding of the seventh trumpet, therefore, marks a momentous epoch for the world. For then the everlasting reign of Christ is at hand; but that reign cannot commence till the investigative Judgment is passed to determine who are to have part with Christ therein. The first part of the sounding of the seventh trumpet therefore covers the period of the investigative Judgment. But as already quoted from chapter 10, during the initial days of that angel's voice the mystery of God is to be finished.

It is now in order to inquire, What is the mystery of God? and what is its finishing? The Scriptures tell us very plainly what they mean by the "mystery of God," in the following passages: Eph. 3:3-6: "How that by revelation he made known unto me the mystery, as I wrote afore in few words; whereby when ye read ye may understand my knowledge in the mystery of Christ, which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel." In this passage the apostle refers doubtless to Gal. 1:11, 12, written six years before, where we find him saying: "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Again in Col. 1:26-28, we read further: "Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints to whom God would make known what is the riches of the glory of this mystery among the Gentiles: which is Christ in you the hope of glory." The "mystery of God" is thus clearly shown to be the work of salvation for fallen man through the gospel of Christ. It is that which unites Jews and Gentiles in one body as fellow heirs, having Christ in them the hope of glory. The finishing of the mystery of God must therefore be the accomplishment or finishing of the work of the gospel among men. And when this is finished, mercy is no longer offered, probation no longer continues.

The finishing of the mystery therefore signifies the concluding of two important branches of work pertaining to this dispensation; first the priesthood of Christ, which closes with the last offer of mercy, and the end of probation; secondly, the preaching of the gospel to the inhabitants of the earth, which ceases with the final messages of warning. Rev. 14:6-12.

This work of finishing the mystery of God is not accomplished instantaneously; for "days" (years) are allotted to it; but the time is brief; for the "days" only constitute the "beginning" of his sounding: "In the days of the voice of the seventh angel when he shall begin to sound, the mystery of God should be finished." A period of time is therefore set apart to the finishing of the work of mercy both in heaven and on earth. But this period coincides exactly with the cleansing of the sanctuary, the investigative Judgment, during which the Ancient of days sits as Judge, and Christ accomplishes before him the grand conclusion of his mediatorial work. The 2300 days, as we have seen, ended in 1844. Then the temple was opened in heaven (Rev. 11:19); the majestic scene of Dan. 7:9, 10 was set in array, the investigative

Judgment commenced, the seventh angel began his sounding, and the heavenly world entered upon the solemn work of finishing the mystery of God, or bringing to a conclusion the work of salvation for lost men. The wrath of God which follows this period of Judgment is at hand (Rev. 11:18); and angel voices wait to herald in tones of joy, loud as the sound of many waters, the transfer of earthly kingdoms to the authority of Jesus Christ our Lord. Then shall the heathen (the nations) be given him for an inheritance (Ps. 2:8), and thenceforward all Judgment be committed unto the Son. John 5:22.

(To be Continued.)

TOO PLAIN TO BE DENIED.

Our Saviour very distinctly described certain features which should characterize the last days. Corruption, depravity, and every species of crime new and old, were to reach an alarming degree of development, strange phenomena would appear in the physical world, and all the signs would give to the future so ominous an outlook that the hearts of men would sink within them through fear of what might at any moment come upon them.

These features are all brought out in bold and startling relief at the present time; so much so that multitudes who do not believe at all that we have reached the last days, cannot shut their eyes to these facts, and are compelled to acknowledge that they correspond exactly to what the Saviour declared would occur in the last days. The following from the *Christian Statesman*, of Feb. 5, 1885, is a case in point:—

"The situation of the civilized world corresponds closely to one feature in our Saviour's prophetic description of the last times: 'Men's hearts failing them for fear of the things that are coming on the earth.' The serious damage done ten days ago by an explosion of dynamite in the Parliament Houses in London, has alarmed the whole nation. All public buildings are being vigilantly guarded; railroad and other public corporations are redoubling their precautions for safety; the police force is being multiplied, and men go to sleep each night as on the crater of a volcano.

"The nervous tension of the public mind in London was illustrated last Sabbath by a startling natural phenomenon. A storm of wind and rain had raged all day, and at 7:30 P. M., it culminated in a terrific peal of thunder. The report startled the whole metropolis, and it was rumored that the General Post-office had been blown up. For a long time there was great excitement, and a great crowd collected about the office.

"Early in the morning of the same day, a dry goods store in Grand Street, New York, was badly shattered by a dynamite explosion. The crime is charged upon some clerks who, had been dismissed, and whom the proprietors had repeatedly refused to reinstate, although various labor unions had interested themselves in their behalf.

"The ease and cheapness with which this or similar terrible explosives may be manufactured, is a cause of general anxiety. A socialist orator said on a recent Sabbath in Chicago: 'A little hog's grease and a little nitric acid make a terrible explosive. Ten cents' worth is sufficient to wreck a building.' His words may be an exaggeration, but they refer to what is a striking and unquestionable fact. When taken in connection with the discontent of the working classes, the waste of drink, the pressure of poverty, the demoralization and brutality and readiness for crime which are widely apparent, the prevalence of atheistic sentiments, the contempt into which government has fallen through the corruption and selfishness of politicians and their palpable disregard for the public good, it is evident we have all around us the materials for fearful social developments."

—It is only when we have *done all* that we are simply to *stand*. Moses at the shore of the Red Sea, gave a command for which God rebuked him right speedily; and the "stand still" of the great but sometimes mistaken leader, was almost immediately superseded by God's "Go forward."

ADVENT EXPERIENCE.—NO. 3.

THE BITTER DISAPPOINTMENT WHICH FOLLOWED THE PASSING OF THE TIME.

THE transition from the glorious and stirring experiences of the few months previous to the passing of the time to the bitter realities of the disappointment, was very great. None can realize it but those who passed through it. Before the passing of the time the Adventists commanded attention everywhere they went. "Great congregations attended their preaching. The press was full of news about their work, and they were the observed of all observers. People were convicted more or less that there was truth in their preaching, and many felt a degree of anxiety lest it might be wholly true. The latter class thought they would watch the matter closely.

But when the time passed, everything was changed. Those who had no faith in the movement were of course very triumphant. "I told you so!" "You were a set of fools and fanatics!" and kindred expressions, were common. Those who had feared that the doctrine might be true were now, of course, very far from believing there was anything to it; and they showed extra zeal in denouncing it, now that the time was passed. A large number who had professed to believe it turned away as soon as possible, and cast their influence with the enemies of the faithful ones. The most ridiculous and foolish stories about the Adventists were set afloat, and told so confidently that many believed them true. Here was where the "ascension robe" story originated, soon after the time passed, when almost anything would be believed of this poor, despised class if it were only mean enough. Never was there a more ridiculous, shameful lie. Any one who was really acquainted with the belief of that people knows that nothing could have been more contrary to their real views of Christ's coming than to suppose that putting on any kind of outward clothing would have any bearing upon their salvation. They expected to be changed in a moment from mortality to immortality. What could the form of their dress have to do with that?

For weeks after in some places it was very unpleasant to go in public. The boys on the streets would shout, "When are you going up?" "You haven't gone up yet!" and similar exclamations. The poor believers were indeed despised and looked down upon, and thought to be the most foolish of men.

But that which was hardest for them to bear was the fact that they themselves could not understand the reason of the disappointment. Instead of being taken up to the mansions above, they were left to the tender mercies of wicked enemies and formal professors, who looked upon them as most foolish fanatics. But what could they say? How could they meet the tide of censure from every direction? They could not explain the matter. It seemed to them perfectly dark. There were the same glorious arguments which their souls had feasted upon. They could not see a single flaw in them; yet the Lord had not come. They felt that the time could not be long; yet they had no evidence upon which their souls could anchor. They were in doubt. Many of their brethren faltered, and some went back to the churches which they had left when the cry of Babylon's fall rang out a few months before. But there were many who could never do this. They felt that God had led them, and to give up their Advent experience was to them like giving up everything in their Christian experience. Had they not closely followed the word of God to the very best of their ability? Had they not seen the promised fruits of the Spirit in connection with the work? Did not the same evidence still seem clear as ever? What had they to go back to? A wicked world? a formal, cold, opposing church, which hated the doctrine that seemed most glorious to them? No! they

could not do this. They must hold on where they were till God gave them light to go farther. There were some texts of Scripture which were very precious to them at this point. "Hear the word of the Lord, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified; but he shall appear to your joy, and they shall be ashamed." Isa. 66:5. "For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him." Heb. 10:36-38; and corresponding texts, which seemed to have been left on purpose for the weary, waiting ones who were passing through this bitter experience, foretold by the Revelator, when the church ate the "little book" which was sweet in its first experience, but very bitter afterward. Rev. 10:9, 10.

Another cause of sorrow to them was the fact that soon after the time passed disintegrating influences came into the body of believers themselves. These began to manifest here and there a class of fanatical spirits, who brought in a distracting influence. These claimed to have great light from the Lord. They prayed loud and long, read the Bible much, wore very long faces, and in many ways acted very extravagantly. They claimed superior light and sanctity; but they did not have much disposition to work with their hands, though they were very willing others should work for them.

On the other hand before many months had gone by after the time passed, large numbers of the Adventists began to lose faith in the positions which had been held in the past. Some began to set new times for the Lord to come; others tried to unsettle the dates which had been generally accepted in the past. Tendencies toward popularity and the world began to be manifest in many of the believers, especially among those who tried to unsettle the old landmarks of faith.

All these things were a source of great trial and perplexity among the faithful and earnest believers in the substantial truthfulness of the great advent movement. They were brought into a most distressing state of anxiety, and hardly knew which way to turn. On the one hand, it seemed that their brethren and many of their leading ministers in whom they trusted were drawing back toward the world and losing faith in the great truths of the message, and that they had but little of the Spirit of God with them. On the other hand, these fanatical spirits seemed so extravagant in their methods and ideas that they hardly knew what to think of them. Many even welcomed them to their houses, fearing to reject them, yet hardly knowing whether they were the children of God or not. But they watched them closely, and let them develop till they could be more certain. There seemed as yet to be no trumpet which had a "certain sound." So they listened to various tones to see if they could ascertain their whereabouts. They studied their Bibles very much, and cried to God most earnestly. They could not give up the past, yet they were uncertain of the present, and anxious for the future. Their position was in many respects the most trying that God's people had passed through since the resurrection of our Lord. It resembled in many respects that experience which the disciples passed through after the Lord was crucified. But those who had looked for the Lord's second coming had a longer time to wait before the true light began to shine. Many of the old Adventists were hardly seen to smile for months together. Their perplexity was very great. But God had blessings in store for them when the half-hearted should be sifted out. Light would then spring up. G. I. B.

—What can be better put than this, by a Liverpool workman? "I used to be an odd-job Christian, but now, thank God, I'm on full time." Would it not be well if every Christian were working on full time? What if every Christian were working on full time! What if all the members of your church were on full time, would there not be wonderful change in the prayer-meetings and in all the activities of the church? Are we ourselves "odd-job" Christians? Let us think it over.—*Golden Rule.*

RECOLLECTIONS OF THE PAST.—NO. 11.

In my last article I spoke of the wreck of the railway train near Jackson, Mich., and of the escape of Bro. and Sr. White. May 24 they spent at the home of Bro. Cyrenius Smith in West Jackson. By the regular train time that evening the track was so far cleared of the wreck that the trains ran as usual. Bro. and Sr. White again entered the cars, and made a safe passage to fill their appointment in Wisconsin.

June 8 Bro. Cornell returned from Rochester, N. Y., to Battle Creek, Mich., with a 60-foot circular tent. It was erected on a point of ground situated on Van Buren Street, just above the railroad, near the planing mill. Here, June 10, the writer opened the tent meetings with a discourse on Dan. 2. This meeting continued only two days, and then we took our tent to Grand Rapids. Bro. and Sr. White, having returned from Wisconsin, joined us in this our second tent meeting, which was held at Grand Rapids, June 16-18. On the evening of June 18, Sr. White had a vision at the house of Bro. Fitch. This vision was full of instruction, reproof, and counsel, for the church present, and also encouragement of success to the tent enterprise.

The use of tents for meetings was a new business to us, and we had some things to learn by experience that may look a little strange to those now engaged in tent labor. First, we did not then so fully realize that when an interest was first awakened in a place it was best to follow up that interest with a thorough effort, or with a full series of discourses, bringing as many as possible of the interested ones to a decision. Secondly, we did not suppose people would be interested to come out evenings through the week, and so the most of our meetings were held only over Sabbath and first day of each week. Thirdly, we looked upon tent meetings as a means for the general arousing of the public mind; and, with this idea, we tried to visit as many different places as possible in one season.

The first summer's tent campaign in Michigan we pitched the tent in eleven different places. In most of these places the tent would be down during the week and erected every Friday. So it was pitched that season fourteen times. In one of the places we kept the tent erected for several days in succession, and in one place we had it up for three consecutive Sabbaths and first-days. At the end of the season we had a good opportunity to compare results of the different meetings. It was not, however, until the Lord gave us instruction through the spirit of prophecy that we fully understood the best mode of prosecuting "the work of the ministry" (Eph. 4:12) in connection with tent labor.

It may be of interest, especially to our Michigan brethren, to know the times and places where the tent was pitched the first season: Battle Creek, June 10, 11; Grand Rapids, June 16-18; Delhi, Ingham Co., June 24, 25; Tyrone, Livingston Co., July 1, 2; Shelby, Montcalm Co., July 8, 9, 15, 16, 22, 23. As the result of the Shelby meeting about twenty embraced the truth. Our next meeting was in Jackson, July 29, 30, Aug. 5, 6; the next in Hastings, Barry Co., Aug. 12, 13; and next at Waverly, north of Paw Paw, Aug. 19, 20. Then it was erected again in Battle Creek, Aug. 26, 27, on the same spot as in the June meeting. Then we had the tent in Saline, Washtenaw Co., Sept. 2-10. In this place the meetings continued each evening, as well as in the daytime on the two Sabbaths and first days. A few embraced the truth as the result. Sept. 16, 17, we erected our tent again at Shelby, Montcalm Co., about four miles south of where we held the July meeting. And thus closed our first season's tent labor.

In almost every place where our tent was erected there were some to obey the truth, but we saw the best results where we tarried the longest. In our two day's meetings, however, we gave a condensed view of the prophecies, sanctuary, messages, and Sabbath, earnestly urging the people to obey. This, with the blessing of God, moved some to act, so that our efforts were not all in vain.

At the close of the summer's tent campaign I returned to Rochester, N. Y. I spent the months of October and November holding meetings in Western New York, at Olcott and Wilson, Niagara Co., at Barre and Orangeport, and at Clarkson and Rochester, Monroe Co. Dec. 16 I first met

with the friends in Oswego. While holding meetings there, I learned some interesting things concerning the first introduction of the Sabbath doctrine into that place, and also some important facts connected with the first visit of Bro. and Sr. White to that city. As our opponents have tried to make some capital out of a vision given at the time of this visit of Bro. and Sr. White in the winter of 1849-50, I will here take the liberty to relate some facts connected therewith as they were related to me.

Let it be borne in mind that in 1843 there was a great stir in Oswego on the question of the Lord's coming, and that after the time passed, some of those who were in the movement gave up their faith in the doctrine, and joined in a warfare against it. At the time of the above visit of Bro. and Sr. White there was a member of one of the churches who was of the above class, and who was at that time earnestly conducting a revival. He was also acting as the treasurer of the city.

When Bro. and Sr. White opened their meeting in Oswego, there were some young persons, who were not in the '43 movement, who were nearly convinced of the Sabbath truth. These persons were also attending the revival, and were somewhat perplexed by the zeal manifested by the leader thereof. In one of our meetings, at which those young persons were present, Sr. White had a vision, in which she was pointed to Hos. 5:6, "They shall go with their flocks and with their herds to seek the Lord; but they shall not find him; he hath withdrawn himself from them. They have dealt treacherously against the Lord; for they have begotten strange children: now shall a month devour them with their portions." Sr. White said it was shown her that those so active in this revival had rejected the truth, and that this was not a revival from error to truth; but, represented in the above text, they were begetting strange children. She said to those young people, "I was told to tell you to wait a month; for within one month you will know the character of the persons who are so active in this revival." They concluded to wait before deciding to join the revival company, and see how the case would turn.

Two weeks from that time the man who was conducting the revival, while earnestly praying, at one of the meetings, ruptured a blood-vessel, and bled so profusely that he was taken home and put to bed. This left his accounts to pass into the hands of the sheriff and his assistants, who found on counting the money in the safe that it was \$1,000 short of the balance demanded by the book account. They hesitated about charging the shortage to one who had labored so earnestly in a revival. Finally the chief constable went up and hid himself in a rough board shed back of the treasurer's house. The sheriff soon followed, entering the front door of the house. On entering he observed a woman passing swiftly out of the back door. The constable, through a crack of the shed, observed the wife of the treasurer come out at the back door, and go to a snow bank, dig a hole in the bank, and put something in it, which she hastily covered up, and then returned to the house. The constable went to the snow-bank, dug out what she had hidden, which proved to be a bag containing the missing \$1,000. As the constable stepped into the house the man and his wife, both with uplifted hands, were protesting before the sheriff, and calling on God to witness that they knew nothing about the lost money. The constable shook the bag of money, and said, "Madam, I saw you come out of the house, and hide this in a snow bank." The short of the matter was that the revival suddenly came to a close, and the young people above mentioned took their stand with the Seventh-day Adventists.

I fail to see where there was anything in the vision to give rise to the claim made on the Oswego vision, that Sr. White taught that there was "more mercy for sinners." She was there laboring for the conversion of sinners; and the very result of the vision and its fulfillment was that at least two were converted, and united with our people.

J. N. LOUGHBOROUGH.

—Can there be no sympathy without the gabble of words?—*Charles Lamb.*

—To be always intending to lead a new life but never to find time to set about it, is as if man should put off eating and drinking from one day to another until he starved.

he has obtained the acquittal of his people, and shed the blotting out of their sins at the tribunal of his Father. Then and there he is crowned King (Dan. 7:9, 10, 13, 14); and from that coronation he shortly comes to our earth as King, to denounce all who at that examination of the books, are accounted worthy to have part in the world to come, in the resurrection of the just. Dan. 12:1; Rev. 20:35, 36; 21:36.

(To be continued.)

ADVENT EXPERIENCE.—NO. 4.

THE SHUT DOOR AND KINDRED MATTERS.

PERHAPS there has never been anything connected with the Advent movement that our enemies have found harder to use to our reproach than the shut door doctrine. We propose to examine this matter quite fully, and to give the facts concerning it, for the benefit of those of our people who are not familiar with them. We shall find them very different from what they are represented by our enemies. We have seen how earnest and devoted the believers were previous to the passing of the time, and the bitter reaction which followed. All was zeal and earnestness of activity before; but sorrow, disappointment, and perplexity followed. The bitter hatred against the time of Christ's soon coming manifested by many members, resembling that of the Jews against the disciples because they believed in Christ's first advent, was strong evidence to the believers that the time of God was withdrawn from them. They had used their utmost to warn the world, and knew that they had blessed them in their work. They knew the time was founded upon the rock of eternal truth, the word of God. Therefore they knew that those who bitterly opposed the work were fighting against

the time passed there was a general feeling among all the earnest believers that their work for the time was done. Day by day they were still waiting, hoping, and longing for the appearing of the Savior, not knowing why he tarried. At this time no one gave credence to their advent views, or manifested the slightest interest to listen to them. They considered fanatics because they would not give up their belief after their disappointment.

A great change, manifested in the almost fiendishness of the opposers, and that in their own feelings they were laboring for the salvation of souls, together with the bearing of certain texts of Scripture, led them to the conclusion that their work for the world was done. Mr. Miller and others believed that the door would be shut a short time before Christ came. In a letter to Eld. J. V. Himes, Oct. 6, 1844, he said: "I am long in the opinion that the next will be the last day sinners will ever have in probation. And in ten or fifteen days from that time they will see why they hated and despised to their shame everlasting contempt." This was very natural in view of such texts as Rev. 22:11, 12: "He that is filthy let him be filthy still; he which is filthy let him be filthy still; and he that is righteous let him be righteous still; and he that is holy let him be holy. And behold I come quickly." No doubt probation will close some little time previous to the appearing of Jesus.

When the midnight cry ended and the time passed, they felt that the last great test was reached. This was the universal feeling at the time. Their intense labor for souls had ceased. The Satanic spirit which they made the matter still more clear to their minds. After the time passed, Mr. Miller in another letter addressed to Eld. Himes says: "We have done our work in warning sinners and in trying to awaken the church. God in his providence has shut the door."

We can only stir one another up to be patient and diligent to make our calling and election sure.

We are now living in the time specified in Mal. 3:18 (also Dan. 12:10; Rev. 22:10-12). In this time we cannot help but see that a little while before Christ should come, there would be a separation between the just and the unjust, between the righteous and the wicked, between those who love his appearing and those who hate it. And never since the time of the apostles has there been such a division drawn as was drawn about the time of the seventh month. Since that time they say they have confidence in us. We have need of patience after having done the will of God, that we may receive the promise.

In another letter published in the *Advent Herald*, he says: "I did believe, and must confess that I do now, that I have done my work in warning sinners, and

that in the seventh month." Geo. Needham, another prominent Adventist minister, says in the *Voice of Truth*, March 19, 1845: "I am and have been convinced since the tenth day of the seventh month that our work for the world and the foolish virgins is done. I must deny that glorious movement as being the work of God, or I can come to no other conclusion. That I can never do. The foolish virgins have gone to the old establishments where they sell oil, and are crying to us to come after them, and the world are with them to buy a little oil, and shall we go to them with the hope of doing them any good? *Not lest we die.*"

J. B. Cook, another prominent Adventist, says in "Advent Testimony": "If the Advent cause and people be worthy of divine interposition, or this the era to expect the Lord, then we are down through the shut door in that representation of Advent history. My language to many has been, I believe in the shut door just as you have experienced it."

We have given these extracts from prominent Adventists, none of whom were in what we call the third angel's message. We could quote many others who taught similar sentiments, and who acted a leading part in the great '44 movement. There can be no question that for months after the time passed it was the general sentiment that their work of warning the world was over. They felt so because, 1. They believed the proclamation in the past was a fulfillment of prophecy, a solemn announcement that "the hour of God's Judgment is come;" the Lord having signally blessed the movement and those who were connected with it. They could not question the truthfulness of this without denying their faith. 2. The attitude assumed by those who rejected the message was bitter and wicked, like those who rejected Christ; which was clear evidence to them that they had rejected important light and truth. They felt therefore that God had rejected them. 3. Their own position and feelings made the matter still more clear. They had an intense burden of soul before for all classes, and labored incessantly to warn them and save them, pouring out their means lavishly and willing to make any sacrifice to do so. They felt in their souls that it was the Spirit of God that impelled them to do this. Now they felt entirely different. Their burden was gone, and they thought their work was done. Besides, there were none who desired their labor. Under these circumstances, was it strange that they should feel that "the door was shut" as God's word said it would be at a certain point? How could they have felt otherwise unless they threw away all their wonderful experience?

But as the months passed by after the passing of the time, believers began to doubt and to give up their past experience. Prominent men, like Geo. Storrs, did so, and within six months large numbers had become unsettled. The leaders began to look around for some new ground to stand upon. Instead of waiting patiently, and finding the true light in the Bible explanation of the heavenly sanctuary and the third angel's message, they demonstrated their lack of true faith by unsettling the old advent land-marks and giving up the great movement as fanaticism. True faith is always shown in times of darkness and persecution, perplexity and unpopularity. With most of them there was a great lack, as the result demonstrated. Doubtless this was the reason God permitted them to pass through this experience.

For six years in succession some Adventists moved the time for the termination of the 2300 days of Dan. 8. The result brought disappointment and confusion among them. But the true and faithful believers did not participate in this foolish work. Many of the old laborers began to talk of going forth to "re-arouse the slumbering churches" which had rejected the light. But their success was not encouraging. In 1843 and 1844 loud calls were made to give up the work of God as a mistake, mesmerism, etc.

April 29, 1845, there was a large meeting of Adventists at Albany, N. Y. Leading laborers were present, and over fifty preachers. Plans were formed to go to work as they had done before the passing of the time. Strong expressions were indulged in concerning the great movement of the past. Eld. J. V. Himes was reported by those present as saying, "The seventh month movement produced mesmerism seven feet deep." That which they themselves had in the past acknowledged as the Spirit of God impelling them to work and sacrifice in his cause; that which had produced a solemnity and depth of spiritual experience not known for centuries, was now denounced as "mesmerism." From that point the great mass of the

Adventist body began to lose their power. Distraction came into their midst. Biting and devouring one another became the order of the day, and soon that large body of over fifty thousand Adventists which came out of the popular churches upon the cry of "Babylon is fallen," began to disintegrate, split up into divisions, and gradually to go to pieces, till they have largely lost their influence in moving people to believe in the coming of Christ. Like the foolish virgins, they lost the "oil,"—the Spirit of God,—took ground against the past advent work, the Sabbath and the true work of God, and their course has been most sad and discouraging. But there were honest souls scattered here and there who would not, could not, follow them in this course. They still prayed for light, held on to the old pillars of their faith, and believed God would open the way before them. Of their experience I will speak further.

G. I. B.

18

THE GENERAL MEETING AT ST. CHARLES MICH.

WE had the privilege of attending this interesting meeting. It was an occasion of profit to many. There was a good attendance from all parts of the district, and the neat and pleasant meeting-house was quite well filled. The Lord gave freedom in preaching his word. At first the meeting seemed to drag rather heavily, so far as any movement among the people was concerned, although the plain, close, and cutting truths applicable to our people at this time were being presented.

We set before them the nearness of Christ's coming, and spoke of the work to be done by our people from the text, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." Light did not seem especially to break into the meeting until Sunday afternoon. While the missionary meeting was in progress, the people began to feel more and more deeply; and while attempting to impress upon them the necessity of going to work and laboring to shed abroad the light of truth, the Spirit of the Lord came into the meeting in a powerful manner. Many spoke who had not done so for a long time, even for years; some who had been disfellowshipped, and many who had long been in the dark, were weeping and confessing their sins, and the hearts of God's people greatly rejoiced.

We expected to return to Battle Creek on Monday morning because of the many things there which needed attention; but the congregation by a large vote requested us to remain over another day. On Monday our audience was still large, nearly all having remained. That morning, after a season of prayer and the discourse, a large number expressed by a rising vote their determination to give themselves wholly to God's work. We then inquired if there were any who were at a great distance from God who now wished to seek him. About twenty manifested their desire by coming forward. They confessed their sins, and asked for the prayers of God's people. It was an occasion of much interest. The Lord's blessing came in, and all felt that it was a season of great profit.

Among the two or three hundred present, there seemed to be a great interest to enter anew into the work of God by taking hold of the missionary work, obtaining subscriptions for our periodicals, etc. A large number voted that they would enter upon this work at once. Many confessed that they had, under discouragement, ceased to do anything in the cause, and in consequence had fallen into church trials and difficulties; but now they felt determined to set their faces the other way, and enter the work anew. All felt greatly benefited by the meeting.

We know the Lord helped in the preaching, and we feel much encouraged to see how willing he is to aid us when we seek him. We believe the Lord is ready to bless his people. We must break through this spell that seems to hang over us, and go to work. Watch, pray, and work, are the Christian's watch-words.

G. I. B.

RECOLLECTIONS OF THE PAST.—NO. 12.

DURING the last week in December, 1854, I visited Jefferson Co., N. Y., for the first time, in company with S. W. Rhodes, and held meetings at Loraine and Mannsville. The first week in January, 1855, I returned to Oswego Co., and held meetings at Roosevelt. I also visited Volney, stopping over night at the house of Bro. David Arnold. It was in Volney that the first Conference of Sabbath-keepers for the State of New York was held by Bro. and Sr. White, in

The meaning of the term, viewed as a proper name, was stated in 1677, by Spencer, Dean of Ely, to be "Powerful Apostate, or Mighty Receder." Prof. Bush is also referred to by Mr. Beecher on p. 10 of his work, as another authority for considering Azazel a proper name for Satan.

Jesenius, the great Hebrew lexicographer, says:—Azazel, a word found only in the law respecting the day of Atonement. Lev. 16:8, 10, 26. . . . By this name is probably to be understood originally some ancient demon that was appeased with sacrifices, as Saturn and Mars; but afterward, as the names of idols were often transferred to demons, it seems to denote an evil demon dwelling in the desert, and to be placated with sacrifices. In accordance with this very ancient and Genuine name Azazel is also used by the Arabs to denote an evil demon." Milton represents Azazel as one of the fallen angels and the standard-bearer of Satan:—

"That proud honor claimed
Azazel as his right, a cherub tall;
Who forthwith from the glittering staff unfurled
The imperial ensign."—*Paradise Lost*, b. 1.

These testimonies certainly show conclusively that the scape-goat was a type of Satan; from which it follows that when the investigative Judgment in the sanctuary will receive upon himself all the sins for which atonement has been made in the sanctuary, and which the High Priest bears out from thence, and under that will be sent away into a "land not inhabited." The consistency of supposing that these sins will fall upon the head of Satan, and the guilt of cleave to him like an ineradicable curse, together with the event by which the sending away of this angelic scape-goat is plainly brought to view, will demand consideration.

(To be continued.)

ADVENT EXPERIENCE.—NO. 5.

GRADUAL DEVELOPMENT OF THE TRUTHS OF THE THIRD ANGEL'S MESSAGE.

The transition from the disappointment after the passing of the time in 1844 to the full light of the third message of truth which we find in the "third angel's message," was somewhat slow. We are unable to say how it could have been otherwise. The change from the long expectation of the immediate appearing of the Lord, to the "waiting," "watching" position they were occupied, was very great; and greater still was the full understanding of the sanctuary subject, the wide proclamation of the third message, the revelation of our own nation as revealed in prophecy, and the truths. These truths, when fully understood, brought about a complete change in the people as to their views and conceptions of duty. Instead of feeling that their work for the world was done, as they did in the time in '44 was passed, they saw the necessity of great activity and earnestness, as they realized that the 144,000 were to be sealed with the seal of the living God, and that the message was to go to all nations, tongues, and kings."

As we have seen in past years there were developed several classes among the Adventists within a few months after the passing of the time. As the months rolled by, and they began to stand about for standing ground, the large body gave up the great movement of the past, and returned to the position that it was false, actuated by a mesmeric spirit, and was not really a fulfillment of prophecy, but a great mistake, though honestly made. They began to set new times, and to re-arrange the calendar of the Bible. In so doing, they demonstrated a total lack of abiding faith.

There were many who could not thus ignore their previous experience, and cast aside their faith. They firmly believed that the great '44 movement was a fulfillment of prophecy, and that the "midnight cry" had been made, that the 2300 days were ended, that the first and second messages had been given. They believed that they had reached the time of the coming of the saints,—the waiting, watching time. They stood, earnestly looking for further light, and that they might understand their duty. Earnestly they prayed, and searched their Bibles, but they will ever know but those who passed through this experience. They had no sympathy with the

great mass of Adventists, who gave up the old landmarks. In many places they established separate meetings. They felt that the Spirit of God was grieved by the course of those who gave up their past experience. This was the case in Waterbury, Vt., where my father lived. He had meetings in his house, though the regular Adventist meeting-house was not a hundred rods away. A few believers from other towns would gather there, and they felt that God blessed them with the old advent spirit as they humbly sought him. So it was in many places.

In 1846 O. R. L. Crozier, an Adventist minister, wrote a remarkable article on the sanctuary, which was published in the *Day Star*, an Adventist paper. In this article very many of the points of truth now held by us on that subject were brought out. The whole subject of the sanctuary and atonement was by no means made clear; but there was much truth in it, which led to further investigation. In a short time this great central subject in the scheme of salvation was thoroughly investigated, and its various bearings understood, by some of those who were seeking light from the Lord. It afforded great relief to them; for through the sanctuary subject they received an explanation of the great disappointment. "Unto two thousand, three hundred days, then shall the sanctuary be cleansed," now glowed with celestial light. Through the types of the Old Testament they saw that our Lord and Saviour had entered upon his last and closing work, that the cleansing of the sanctuary was the same as the investigative Judgment, that then was the time for the blotting out of sin from the books of God's remembrance. They could now understand all about their disappointment, and their future work opened out before them.

Before this time, the Sabbath question had begun to be agitated among them. As early as 1844, a Seventh-day Baptist sister by the name of Preston had embraced the advent doctrine in Washington, N. H., where there was quite a company of believers. By the means of tracts, etc., and laboring with the people, quite a number had begun to keep the Sabbath of the Lord. This was the agency through which the Sabbath was first introduced among the Adventists. From that small beginning the Sabbath truth has spread already to earth's remotest bounds. After the time passed, several began to preach the Sabbath. Eld. T. M. Preble taught it for awhile, and called the attention of the believers to it in a pamphlet on the subject, dated Feb. 13, 1845. But not seeing the Sabbath reform under the message of the third angel, he gave it up, and afterward became a most bitter opposer. The same is true of Eld. J. B. Cook and some other Adventist ministers who afterward abandoned it for the same cause. But the truth on this subject was thus brought before many honest souls, who held it more firmly.

In 1845 Eld. Joseph Bates began to teach the Sabbath of the Bible, and others embraced it as the fruit of his labors. About this time Eld. James White and wife also embraced it. They with Bro. Bates were for a short time alone in publicly teaching it; but from this point the growth of the cause was quite rapid.

As these truths were being spread abroad, light began to shine on the third angel's message. From this time there was a work to do. In connection with these subjects light dawned upon others, such as the sealing work of the 144,000, the work of our own government as revealed in prophecy; and, in short, in the space of a few years from the passing of the time our present theory of truth was quite fully developed. What is remarkable about it is that there were never any doctrines of any importance brought out in this message which we have since been forced to abandon. More light has shone upon various points, and new truth has from time to time been added; but we have not had the mortifying experience of the First-day Adventists to go through. They have been constantly changing from one thing to another, preaching a new time one year and seeing it exploded in another, some accepting one doctrine, other portions of their ranks another, and gradually, in confusion and disorder, breaking up into factions. But in our cause from the first there has been constantly increasing light and union in faith and practice.

This movement was very small and insignificant in its beginning; but it has steadily grown till now it is doing ten times more to spread the truths of the advent doctrine throughout the world than all the other bodies of Advent believers put together. They were 50,000 strong in 1845. This work had then hardly begun. They then ridiculed this "insignificant"

movement, made light of the "visions," and would hardly give us any attention; but now the scale is greatly changed. Those visions which they treated with such contempt have proved to be a wonderful source of light and blessing to this work, and their influence was never greater than to-day. Best of all, God has been with us all the way along. And still he is ready to help us in the dissemination of these truths.

It was perhaps six or seven years from the passing of the time before all the points of present truth were fully developed and understood, and before the believers in the third message realized as we do at the present time, the bearing of their work, and their duty to make it known to the world. It was nearly that length of time before public opinion was in a condition to present any hope of success in proclaiming these doctrines, in such great contempt was the Advent name held because of the great disappointment. From that time on, however, Providence opened the way before those preaching his truth. In our next we will speak of the "shut door" doctrine, and its relation to the work of the third message.

G. I. B.

PROPRIETY IN CONNECTION WITH OUR ORGANIZATIONS.

The system of organization adopted by Seventh-day Adventists is very simple. Our General Conference is composed of State Conferences, and the State Conferences of churches; and the same principle holds good in our tract societies, and Sabbath-school and health and temperance organizations. Yet with all the simplicity of this system, it is very efficient if the principles upon which it is established are duly considered and carried out; but if these principles are neglected, the real object of the organization is not accomplished. The general organization, of which the different Conferences, tract societies, Sabbath-schools, etc., form a part, is designed to act as general counselor, to give such advice that all parts of the system may act in harmony with each other, and accomplish the object for which the whole was designed. It is evident that unless there is mutual counsel and understanding between the presidents of Conferences, tract societies, Sabbath-school and temperance associations, and the president of each of these general organizations, there will be confusion, and misunderstanding may arise. This should be avoided if possible; and it may be, if there is mutual counsel between the general and State organizations.

At the annual meetings, where the whole body of our people is represented, officers are elected to manage the various general organizations through the year. Plans are formed to be carried out during the time for which these officers are elected; but oftentimes other matters come up concerning which there has been no general understanding. In such cases before steps are taken to carry out plans in each State, counsel should be exchanged between the State and general officers.

As a simple illustration of the application of these principles, we will notice a matter. We see some of our State societies are proposing to raise funds, by means of the Sabbath-school donations, for helping the Australian mission. The object is certainly a good one, and the General Conference, which has charge of all our missions, would be willing to receive all possible help in this direction; but we question quite seriously the propriety of State Sabbath-school Associations moving in this matter here and there without consultation with the general officers of the Sabbath-school Association. We are embarrassed somewhat at the REVIEW Office by communications coming in from State officers where we fear no consultation had been taken with the general officers. It has placed the REVIEW in a position of perplexity. As it is our church paper we are glad to assist in every good work, and wish to publish matters of interest that will help forward this cause; yet we feel it is not a proper principle to publish notices from the States when there has been no consultation, and no mutual agreement between them and the general officers of the Association. If the officers of that Association shall think it best to turn the funds of the Sabbath-school Association in favor of the Australian mission, we certainly would not complain; but they might by so doing cripple their own interest, for which these funds are supposed to be raised, which would do more injury than their contributions to the mission would do good.

As the S. S. Association has elected general officers who are efficient and reliable, we do not feel at all anxious to volunteer counsel as to what disposition

ark of the sanctuary; the scape-goat, to whom this load of sins is transferred, and who is then slain, and his blood sprinkled for the sins of the people. It is asked, punished in the person of Satan? The answer comes, the righteous are not made perfect by the sins of the wicked, but as much for the sins of the lost, as for the sins of the lost will at last be made full measure.

we apprehend, from the work of Christ, which the query presents, a person suffered all the amount of punishment which would have suffered for all, as if he did not, on this view of physical pain, is it as well? If not, then to swallow; and in the eternal misery, the problem with which we are the truth, that Christ, an innocent victim, in sentence, "The soul offering was voluntary; it was from God could accept, red majesty of his worth as to be equivalent member of the human race, all together, so that honor to itself, would accept this price, even if all the world

from the type that the sinner, by the death of Christ, cancel the sin itself, and the other object. The sin was relative not to the sinner, it was against his account; and as still in existence, and to be disposed of. Christ has done, offering of animals, that is, he has provided through which sin with us, and transferred, we can be saved; but, in some other vehicle, on whom the sins of the world are laid, and he is in the process of being laid. Sin did not lodge. Human beings in this world are evil, nor its foster-father, to sin by the temptation, and to be the difference between men and that of evil angels; and an outbreak, could have no forgiveness, of the universe to whom such a course, former class, with men, were seduced into sin, and offense could be condoned, their restoration.

therefore be fitly compared to the junior. The relationship by which he was granted the privilege, and the company, and with all its assets and liabilities. Upon whom, the only remaining instigator of the whole, Satan. If the sinner who is in that illegitimate position, in his own person, that every sin must be expiated by the fire of the Holy Spirit, as taught by the doctrine

scape-goat. The penitent goes free, while Satan takes the sins he has incited him to commit, back to his own head, to answer therefor in the settlement which he at last must meet. It must strike every one as right and consistent that this should be the case. The sinner has been led into sin, but he repents. Yet standing before the overt act, there is one who is the primary instigator of all, the inciting agent in every deed. And when the transgressor awakes to the nature of his course, and sees the enormity of his crimes, and seeks to put away his sins, what is more fitting than that they should fall back upon the head of him who first gave birth to sin, and who has fostered the growth of every branch from its baleful root. In this the decision of every right intelligence must be that God's throne is clear, that Satan receives no more than his just deserts. The antitypical scape-goat having thus received the load of sins from which the righteous have been freed, and being confined to this desolate earth a thousand years, is reserved to the day of perdition at the end of that period. This long cycle of probation length expires, and then appears the lake of fire prepared for the Devil and his angels. Into this vortex they are plunged, and all the wicked in the world, with them are committed to the same doom. All the sins ever committed are punished, and the persons of wicked human beings, evil angels, and Satan the father of all, they perish wholly and forever. Then the scape-goat has come to his end, and never is remembrance made of sin any more.

(To be continued.)

ADVENT EXPERIENCE.—NO. 6.

SHUT-DOOR DOCTRINE AMONG THE BELIEVERS IN THE THIRD ANGEL'S MESSAGE.

We have now reached a most interesting point. Our enemies claim that from the beginning of this movement, which we call the "third angel's message," till the time when those engaged in it believed there was no salvation for sinners, and that the visions of Mrs. E. G. White taught the same doctrine. Hence, they say, the visions are not reliable, and the work itself is discredited. These charges have been repeated over and over, and some souls have been deceived and thrown into darkness thereby. For the sake of helping such, and saving others from the same fate, we propose to examine these charges thoroughly, and see what truth there is in them. We shall admit *all* the truth they say, and expose the error. If this is God's truth, we can afford to be fair. If it will not bear the test of careful examination, and a full knowledge of the truth, the quicker those engaged in it learn the truth, the better for them. They, of all others, are most inclined to know the truth. Nothing can ever be gained by concealing any fact or by deception. We believe it is always best to admit *all* the truth there is in any matter rather than to conceal it. Honesty is the best policy. In saying this, however, we wish to be understood that we have no idea that there is anything connected with the rise of this message which any one should wish to conceal. In order that it may be thoroughly understood as we enter upon our examination of this subject, we will briefly state the positions which we shall undertake to maintain by plainest proof; viz.:—

That in common with the great body of Adventists, at the passing of the time in 1844, and a few years following, those who afterward believed in the third message did feel that "their work for the world was done." They thought that probation had closed, and that the Lord would come *very soon*.

That while the larger part of the Adventists by the passing of the time had given up the '44 movement as a mistake, and had gone to work to arouse the old churches, other believers clung to it as a fulfillment of prophecy, and earnestly sought for light and found it in the great sanctuary of the messages, etc. These explained the disappointment, and their work now opened out before them.

That because of their acquaintance with these things, they now had an intelligent understanding of the "shut door doctrine." At the close of the 2300 days in '44 Christ changed his ministration from the old to the most holy place, and commenced the work of judgment, his last and final work. In this change the door of the first apartment was closed, and the door into the most holy was opened. This is

brought to view in Rev. 3:7, 8, and in other scriptures. All the believers in the message recognized this change, and do yet. It was a real change, and led to the discovery of important truths.

4. That they had, therefore, much to say about a "shut door" because they thus recognized the past movement as genuine in distinction from those Adventists who had given it all up. They did also believe that those who had rejected and bitterly opposed the first message were rejected of God; and as late as 1851 they had much to say of the "shut door;" for up to that time their efforts to proselyte were largely confined to those who had believed the advent doctrine in 1844.

5. But that their belief in the "shut door doctrine" was not such as to forbid the salvation of those who had not rejected the first message, or those who had come to years of accountability since the passing of the time; for plenty of instances can be found where they labored for the salvation of such persons.

6. That the vision of Mrs. E. G. White so often quoted is in perfect harmony with these positions.

7. And finally that the Scriptures themselves are in perfect harmony with such a kind of shut door as this; and indeed, that various texts really teach the same thing.

We have already considered quite fully the first point, relative to the great body of Adventists after the passing of the time. We have shown that Wm. Miller and other ministers and leading men for a few months fully believed that their work for the world was done. They were looking for the Lord to come *immediately*, and they studied carefully those Scriptures which speak of probation closing previous to Christ's appearing. We will quote from Mr. Miller in the *Advent Herald* of Dec. 11, 1844:—

"We have done our work in warning sinners, and in trying to awake a formal church. God in his providence has shut the door. We can only stir one another up to be patient; and be diligent to make our calling and election sure. We are now living in the time specified in Mal. 3:18, also Dan 12:10; Rev. 22:10-12. In this passage we cannot help but see that a little while before Christ should come there would be a separation between the just and the unjust, between the righteous and the wicked, between those who love his appearing and those who hate it. And never since the days of the apostles has there been such a dividing line drawn as was drawn about the 10th or 23d day of the 7th Jewish month. Since that time they say they have no confidence in us. We have now need of *patience* after we have done the will of God, that we may receive the promise."

We here see how those texts which do show that probation will close previous to Christ's coming, were appropriated by the disappointed believers at that time. But after a few months this position was given up, and most of them gave up the '44 movement altogether. There they went into the dark. Who can tell what might have happened if all that great body had remained faithful till the light on the third message had fully dawned? If the children of Israel could have gone immediately into Canaan had they been true to God, who can say that if the Advent body had all taken hold of the third message, and sounded the warning throughout the world, the work might not have closed long ago? But they showed their lack of faith, and gave up the truth of the past.

Those of them who did not thus give up their faith, but waited for light, held at the time the same views on the shut door that the others did. But when the sanctuary truth was understood, and the truths of the present message, new light broke into their minds in many directions. Now they had something to labor for. Their first efforts naturally were diverted to the old believers who had known of the work of God in the first message. Father Bates and Eld. and Mrs. White traveled much in hunting up these faithful ones in different parts of the country. Many received the truth with the greatest gladness. It explained their difficulties, and gave them something solid upon which to stand. No one, save those who passed through that experience, can realize their joy as they saw the clear light.

For several years there was no interest among unbelievers in general to hear upon the advent doctrine. The stigma resting upon the movement in the past forbade this. The principal thought was to find those who loved the advent doctrine, and get the present truth before them. Therefore the providence of God seemed to shape their labors wholly in the direction of those already believers, and not toward unbelievers. Again, in all those localities where Advent believers

lived, the doctrine had been known more or less, and the light had shone. Consequently the people had been tested upon it there. Those who had rejected the doctrine were much in the same position as those Jews who rejected the work of John the Baptist. Christ said these had "rejected the counsel of God against themselves."

The believers in the third message felt no burden for this class; and as they saw no interest in the truth among the people generally, they felt, very naturally, for awhile after the time passed, that all around them had rejected the light; and therefore they made no special effort to bring the truth before them. They were earnestly engaged in rescuing their brethren from the time-setting theories of the first-day Adventists, and in trying to hold them to their faith in the work, at the same time keeping their own faith warm and earnest.

G. I. B.

IS THE END NEAR?—NO. 2.

TESTIMONY OF APOSTATE, PERSECUTING POWERS.

In the first article of this series we spoke of the testimony of earthly governments relative to the nearness of the end of the world. Babylon, Media and Persia, Grecia, and Rome, and the ten kingdoms of modern Europe, in whose hands the dominion of the world has been for hundreds of years, testify, by their successive appearance in the time and manner that the prophet of God declared 2500 years ago that they would appear, that we have reached the time of the end.

This same succession of kingdoms is presented again in Dan. 7, under the symbols of various beasts: The first, a lion with an eagle's wings, representing Babylon; the second, a bear with three ribs in its mouth, symbolizing Medo-Persia; the third, a leopard with four heads and four wings, representing Grecia with her four divisions, which appeared after the death of Alexander the Great; the fourth, the dreadful and terrible beast, too ferocious to be properly symbolized by any actual creature that God ever made, with great iron teeth and with ten horns, symbolizing Rome—the most powerful, cruel, and destructive of all kingdoms—and the ten kingdoms which came from that power. These ten kingdoms received their territory, civilization, laws, religion, and language largely from Rome. A large part of the Anglo-Saxon language is derived from the Latin; which is more or less true of the French, Spanish, Italian, and other languages. Hence these ten kingdoms are represented as growing out of this fourth beast, Rome.

Then comes the time when the Ancient of days does sit, and ten thousand times ten thousand holy angels minister before him, when the Judgment is set, and the books are opened. In verse 11, we have an account of the destruction of the papal power in the "burning flames" of the last day. If any doubt the application of these symbols to earthly governments, we quote verses 17, 18: "These great beasts, which are four, are four kings [or kingdoms] which shall arise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever." And verse 23: "The fourth beast shall be the fourth kingdom upon earth." Daniel lived in Babylon. Rome was the fourth in succession. There is no guess-work about this. The great and terrible beast appears in two different characters: First, as a heathen power; secondly as a professedly Christian power, with three of the ten horns plucked up, and a little horn with eyes like the eyes of a man, and a mouth speaking great things, taking their place. Rome certainly appeared in these two characters. Every pope of Rome is represented as wearing a triple crown, three crowns in one, as if to represent its conquest of the three kingdoms. These were the Heruli, the Vandals, and the Ostrogoths, whose religion was Arianism, opposed to Catholicism. This made it necessary that these be put out of the way before the pope could become supreme.

In verses 25-27, the papacy is thus described: "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and shall think to change times and laws; and they shall be given into his hands until a time, times, and the dividing of time. But the Judgment shall set, and they shall take away his dominion to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

The Review and Herald.

"Sanctify them through Thy Truth; Thy Word is Truth."

BATTLE CREEK, MICH., MARCH 24, 1885.

URIAH SMITH, EDITOR.
J. H. WAGGONER, }
GEO. I. BUTLER, } CORRESPONDING EDITORS.

THE JUDGMENT OF THE GREAT DAY.

(Continued.)

WE have anticipated a little in order to follow sin to its final extinction in the person of Satan, the antitypical scape-goat. Let us now return to the cleansing of the sanctuary, the investigative Judgment—a Judgment which, as we have seen, must precede the coming of Christ—a Judgment which commenced at the end of the 2300 days in 1844, and has now consequently been in progress for over forty years.

The view that such a Judgment as this must precede the coming of Christ, is not confined to S. D. Adventists. The great fact that the resurrection of the righteous is declarative of their acceptance with God, and therefore proof that the investigation and decision of their cases precede their resurrection and the coming of Christ, has been very distinctly seen and stated by some of the clearest minds in the Advent ranks. The late Sylvester Bliss, for many years editor of the *Advent Herald*, thus states his view of the matter:—

"We are inclined to the opinion that the Judgment is after death and before the resurrection; and that before that event the acts of all men will be adjudicated; so that the resurrection of the righteous is their full acquittal and redemption—their sins being blotted out when the times of refreshing shall have come (Acts 3:19); while the fact that the wicked are not raised [for 1000 years], proves that they were previously condemned."—*Advent Shield*, p. 366, published in 1845.

This writer saw with perfect distinctness the fact that there can be no trial of the righteous after they have been made immortal. But it is very evident that he did not well understand how and when the examination of their cases should take place; for the subject of the sanctuary was not then understood.

Eld. Josiah Litch, in the early history of the Advent movement, and then an able writer, states the view even more distinctly than Mr. Bliss. In his "Prophetic Expositions," written in 1842, on pp. 49-54, he says:—

"THE MEANING OF THE TERM 'JUDGE.'"

"1. It is used in the Bible in the sense of a trial according to law and evidence, the idea being drawn from a civil or criminal court.

"2. It signifies a penal judgment; or the execution of judgment.

"The terms are both used in reference to the judgment of the human race. All men will be brought to trial, or into Judgment, and all their deeds and their moral characters will be examined, and their everlasting states will be determined by the evidence produced from God's books, including the book of life, which will decide the moral character and everlasting destiny of each individual of Adam's race. If their names are found in the 'book of life,' they will be saved; and if not found there, they will be cast into the lake of fire, the second death. But the degree of reward or punishment will be graduated by what each one has done. . . .

"THE TRIAL MUST PRECEDE THE EXECUTION.

"This is so clear a proposition that it is sufficient to state it. No human tribunal would think of executing judgment on a prisoner till after his trial; much less will God. He will bring every work into Judgment, with every secret thing, whether it be good or evil.

"But the resurrection is the *retribution* or *execution* of judgment; for they that have done good shall come forth to the resurrection of life. 'We look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body.' 'In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.' Here is clearly a retribution in the resurrection. It will be administered when the saints are raised. But no more certainly than that they that have done evil will come forth damned, or 'to the resurrection of damnation.' They will come forth to shame and everlasting contempt. The saints

will be raised and be caught up at once to meet the Lord in the air, to be forever with the Lord. There can be no general Judgment or trial after the resurrection. The resurrection is the separating process, and they will never be commingled again, after the saints are raised, no matter how long or how short the period to elapse between the two resurrections; it is all the same, so far as the separation which the resurrection produces is concerned. If there is no more than a second which elapses between the two resurrections, the separation it makes is final.

"These two senses of the Judgment are recognized in Rev. 20:12. 'And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works.' This is the trial of the dead in the invisible and spiritual world before Jesus Christ comes in the clouds of heaven. The only evidence on which the trial proceeds is, the books and the book of life.

"They tell the whole story; and we must abide the issue of the trial on that testimony. The dead as dead were judged. Then follows, in the next verse, the penal Judgment, in connection with the resurrection. 'The sea gave up the dead which were in it; and death and hell delivered up the dead which were in them, and they were judged [judgment was executed upon them] every man according to their works.' There is no reference here to a trial, or to the opening of the books; but simply a penal judgment. Judgment will be executed finally on each party; the righteous and the wicked, each one at the time of their resurrection; the righteous at the first resurrection, and the wicked at the final resurrection.

"GOD, THE 'ANCIENT OF DAYS,' WILL PRESIDE IN

THE TRIAL.

"1. Dan. 7:9, 10, presents the Ancient of days coming on his throne of fiery flame; the Judgment is set and the books are opened. He is distinct from the Son of man, spoken of in verse 13, when he comes to the Ancient of days.

"THE SON OF MAN WILL EXECUTE THE JUDGMENT.

"Thus the Saviour declares, John 5:27: 'And hath given him authority to EXECUTE JUDGMENT also, because he is the Son of man.' Also 2 Cor. 5:10. 'For we must all appear before the Judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.' Also Paul's testimony in the Acts of the Apostles: God 'hath appointed a day in the which he will judge the world in righteousness, by that Man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead.' What we are assured of by the resurrection of Christ, is the execution in the resurrection of a righteous judgment on all men.

"THE TIME OF THE TRIAL OF THE DEAD.

"It is under the opening of the sixth seal of Revelation sixth chapter, where the servants of God are sealed. . . . And under the seventh seal (chap. 8:1) when there is silence in heaven about the space of half an hour; when the great Mediator ceases to plead for sinners, the day of grace ends; then the judgment or trial will proceed on the living inhabitants of the earth. That done, Christ will appear in the clouds of heaven, and come to the Ancient of days, and the scene of trial, to announce the verdict with a shout, and deliver all his saints as soon as they are declared innocent, or justified, and raise them to eternal life in the twinkling of an eye. We are now justified by faith; we must however be declared justified at the day of Judgment, before the effects of the fall will be taken away, and the saints be restored to God's perfect image and glory."

In subsequent remarks on the twenty-fifth chapter of Matthew, Mr. Litch even raises the query if this judgment on the dead did not commence at the end of the 1260 years in 1798, when the dominion of the papacy was taken away. In these extracts the reader must be deeply interested as showing how the minds of men were led in the direction of the solution of some of the great problems connected with the closing up of earthly scenes. They are not quoted because every idea can be endorsed, because it cannot be; but they are presented to show how the light on the subject of the sanctuary which has arisen so clearly since that time, relieves of all mystery great conclusions of which they themselves saw the necessity, and for which, in some degree of darkness and confusion, they were eagerly groping. Thus Eld. L. thought that when Christ descended to this earth,

was the time when he came to the Ancient of days but that, as has been shown in former articles, cannot be. His reasoning, however, relative to the investigation and decision of the cases of the righteous before the resurrection, is weighty and conclusive. It is worthy of notice that he places the judgment of the righteous at the tribunal of the Father as presented in Daniel 7. He believed that this part of the judgment work was to be fulfilled while the living were yet in probation; for he suggested that it even might have commenced in 1798. These able writers saw the fact that this work must take place before the resurrection of the just, but they did not see the time and place for this work. They did not see the heavenly sanctuary, and therefore had no clear idea of the concluding work of human probation as presented to us in the Saviour's ministration before the ark of God's testament. The temple of God in heaven reveals the very nature of this work, and the great prophetic period of 2300 days marks the time of its commencement. The stirring proclamation of the angel that the hour of his Judgment is come, and his solemn oath to the time gives to mankind the knowledge of this momentous work, and the certainty that the present is the time for the investigative Judgment and its eternal decisions. This doctrine is of the highest practical importance. It shows that we are now in the antitype of the great day of atonement, and that our chief concern should be the affliction of our souls and the confession of our sins.

(To be continued.)

ADVENT EXPERIENCE.—NO. 7.

THE SHUT-DOOR DOCTRINE AMONG THE BELIEVERS IN THE THIRD ANGEL'S MESSAGE.

WHEN the light upon the heavenly sanctuary was seen by the believers many things were explained concerning their position and disappointment, and among other things, the "shut door." We do not say that they all fully realized the bearing of the subject at first. It would have been unreasonable to expect much as that. But it afforded the key which gradually unlocked the whole subject. We will try to explain the process step by step.

As they realized that the cleansing of the sanctuary at the end of the 2300 days was not the cleansing of the earth by fire, but that it was the temple of God in heaven,—the antitype of the one built by Moses,—and that its cleansing was the removal or blotting out of sin,—the investigative Judgment,—connected with the last work of our great High Priest just before he comes to earth, great light dawned upon their minds upon many subjects. In the earthly type the ministration, or service, closed in the first apartment of the sanctuary when the high priest commenced his work in the most holy place. This was signified by the closing of the first door and the opening of the second, into the most holy.

The believers were searching their Bibles very carefully, and Rev. 3:7-11 became to them a very forcible scripture. And to the angel of the church in Philadelphia write: These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth, and shutteth, and no man openeth: I know thy works; behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown."

Philadelphia means "brotherly love,"—a fitting description of the warm-hearted, tender interest the believers had for each other in the glorious *44* experience. This language applies to the time just before Jesus comes. "Behold, I come quickly." "He that hath the key of David" must be the Son of David, our Saviour. Before the believers is placed an "open door" and a "shut door." They had "not denied his name." But there was another class who claimed to be God's true people, "Jews," but who were opposed to them, and who would yet be humbled, when the result should prove the believers right and them wrong. "Your brethren that hated you, and cast you out for my name's sake, said, Let the Lord be glorified; but he shall appear to your joy, and they

be ashamed." Isa. 66:5. These believers had to that time of the "saints' patience" which is under the third angel's message: "Here is the patience of the saints." Rev. 14:12. There can be no mistaking their position. They were believers in the soon coming of Christ. Before them was an "open door and a shut door." How beautiful was this explained by the change of ministrations of our great High Priest, on the "tenth day of the seventh month," 1844. Nothing else can explain why we have never known anybody else to attempt any point in this scripture is exemplified in the experience at the passing of the time and on. There it applies.

The scripture sheds special light upon the nature of the shut door. It presents an "open door" of access to all true believers, while it recognizes the change of position and ministration of Christ as he went upon his last work. If this is a real change, certainly it should be recognized by the true God on earth, who by the Spirit are guided in all truth. Those who were following in the light of the sanctuary and the last message, did not leave it; while the great mass of the Adventists, who had given up the work in the past, and the members of popular churches did not. The "open door" and "shut door" are to the present time accepted by intelligent believers in present truth.

These views led to a modification of the believers' position relative to the closing of probation, which ideas had been held in common with other Adventists when the first passed, and which they had continued to hold until this new light dawned upon the sanctuary. They still had much to say about a "shut door;" they now coupled with it an "open door." In the example of the typical high priest they held that probation was continued in the type of ministration was entered upon in the most perfect manner. When he ministered before the Lord and atonement for the people, he carried in with him the breastplate of judgment, which contained the names of the twelve tribes of Israel. Those whose hearts were humble and penitent were the ones for whom the atonement was made.

In the antitype: the believers came to understand that such as repented of their sins, and recognized the true work of God, would have the benefit of the atonement of our great High Priest in his closing work. We do not say that all understood this at the full light developed gradually. There were persons who had come to years of accountability in the passing of the time, or who had not rejected the work, whose minds were aroused to seek God. It is positive that not a single case of this kind was found in which evidence of sincerity was not that was ever cast aside by the body of believers. It was time after the rise of this message. We never had a case of such a case. If such were found before the full development of the light as we have it in the present time, while holding to what they called the "shut door," their interest was accounted for on the position that their names were "borne in on the breastplate of judgment," or that in some other way God had provided for their cases. No honest person ever rejected.

It must not be forgotten that there were very few of the work, so great was the unpopularity of the advent doctrine. Hence their attention was called to the full meaning of the sanctuary which shows that all who have not rejected the work come if they will, while the judgment work progresses. But they came to this understanding by and by. They do not seem to have realized till 1851 that their future work was to be largely outside of the old Advent believers. Hitherto had been almost wholly confined to them. They had held to this modified "shut door doctrine," and had much to say about it, because it was to them of great importance, since it showed the difference between the two classes of Adventists,—those who had given up the great '44 movement, and those who still believed in it. The first were trying to re-arouse the popular churches, setting new and unsettling old dates, and discarding that old work as "fanaticism." The latter claimed it as the given message, foretold in the clearest prophecy, and as a part of the last great warning was to close probation.

The doctrine of the "open" and "shut" doors of the heavenly sanctuary was the very keystone of the arch,—the key that unlocked the whole, and gave light upon their position. Because

if Christ changed his ministration from the holy to the most holy in the fall of 1844, then, indeed, the "hour of his Judgment is come." The first message was a God-given message, and the third message must follow, now that the first and second had been given. The great mass of the Adventists must therefore be like the "foolish virgins," in the dark. Therefore we find the early believers in present truth often referring in their controversies with the leaders of the first-day Adventists to the "shut door" as late even as 1850 or '51. They directed the attention of their opposers to their own utterances after the time passed, and showed them how contradictory were their present positions. They proved to them that they had really given up the true Advent faith.

We have before us at the present writing a large pamphlet with double columns of 48 pages, called the *Advent Review*, published in 1850 by Hiram Edson, David Arnold, Geo. W. Holt, Samuel W. Rhodes, and James White (publishing committee), at Auburn, N. Y. It is almost entirely filled with articles and extracts from the leading ministers of the Adventists,—Wm. Miller, J. V. Himes, S. Bliss, A. Hale, J. Marsh, J. B. Cook, and many others. As stated in the introductory remarks, this was issued to show who had "left the original faith." And it is clearly shown from their own words as compared with their positions then taken, that all these leading men excepting Mr. Miller, who was dead, had left that "original faith," and that the believers in the third message were the only ones who clung to that old faith. We thus see the significance of the "shut door" doctrine among the believers after the sanctuary was understood. Whenever it is referred to by them, it must always be considered in connection with the "open door" in which they also believed.

To show that they believed in a shut door as late as 1850 or '51, we will give in the next article some extracts from their own publications, the *Present Truth*, published from July, 1849, to November, 1850, and the first volume of the *REVIEW AND HERALD*, the first paper published under that name dated, "Paris, Me., November, 1850," the first volume ending June 9 1851. In these extracts we shall present facts not known to many of those who have embraced the truth within the last twenty-five years. These have a bearing on that interesting period of transition from the first and second messages to the third angel's message. Those opposed to us have tried to make it appear that we are afraid to have the facts about the "shut door" come to light. We promise to give those extracts which they consider most objectionable, and to put beside them facts which fully explain those passages.

VOLUME IV. AND THE "SIGNS" RE-CANVASS.

WE wish to say a few words concerning "Great Controversy," Vol. IV., in connection with the re-canvass for the *Signs of the Times*. The tract societies have done well in selling "Sunshine at Home," so far as they have gone, but the work is but fairly begun. We have now reached the most important part of the battle. If we draw back now, what we have done will in a great measure be lost. All of those who have subscribed for "Sunshine" should be revisited and urged to re-subscribe for the *Signs*, with Vol. IV. as a premium. Many of those who subscribed for three months would doubtless have subscribed for a longer time, had the proper effort been made by canvassers. But it is in this as in most of the moves made; we can see how it might have been improved. It has been repeatedly demonstrated that the longer the individual reads the paper, the more interest he will have in it. A year's subscription is better than anything less. Six months is better than three; three is better than one, or than sending out the paper for two or three weeks. All of these plans are good, but the best is the most desirable. In no case should a three months' subscriber be left without being revisited and a re-subscription solicited. To leave them where they are, would be much as Syria was left when the Lord had said, "Thou shalt smite the Syrians in Aphek, till thou hast consumed them." But the king of Israel smote only thrice and stayed. "And the man of God was wroth with him, and said, Thou shouldst have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed it." See 2 Kings 13. The most important part of the canvass is yet before us.

It is well known by all of our missionary workers that one of the first articles in the paper in which the

reader becomes interested is the article by Sr. White. Even if they are not in the least interested in the paper, they may become so by having the character of these articles and the works she has published set before them in its true light by the re-canvasser. She is the author of three other books of a similar character, also of "Sketches from the Life of Paul." For this and other reasons it has been thought best to use Vol. IV. in the re-canvass for the *Signs*. There is certainly no work more appropriate, or one that our people would take hold of with more interest than this. There is a power in these writings that is found in no other book published by S. D. Adventists, and they recommend themselves to every person who is religiously inclined. The information they impart on the Scriptures will interest any Bible student. The history of the church from the days of the apostles is brought before the reader, with the trials and varied experiences of God's people through the Dark Ages, and the history of the great Advent movement, forty or fifty years ago, as connected with the present work of the third angel's message. The experience of the people of God is also carried down through the time of trouble. In short, this one volume, No. IV., presents to the reader that information which gives him a comprehensive view of the work of God from the first to the second advent of our Lord and Saviour Jesus Christ. Strictly speaking, it is the book for the times, and one that can be sold quite readily.

These writings must and will be brought before the public generally. The time is coming when a general feeling of hatred will be manifested toward "the woman," especially the "remnant of her seed," because they keep the commandments of God and have the testimony of Jesus Christ. The testimony of Jesus Christ will then have become prominent and publicly known. The time has fully come, when we should not only prepare for the conflict, but hoist the colors, and present a bold front to the enemy of all righteousness. None of our people can fail to feel the deepest interest in getting this book before the public.

The heartless forms of religious service, and the hypocrisy of many who profess Christianity, have led many to inquire if there is anything in what is called the religion of the Bible. They hunger for something to feed the soul. They long to partake of that which contains food for the inner man. There is an increasing demand for something of this kind. In many of our cities and towns hundreds of copies of Vol. IV. are being sold. In the city of Worcester, Mass., during the summer of 1884, about 500 copies were sold by two ladies. At the present time canvassers are meeting with good success in Boston, which is as hard a city to canvass as there is in the country. In Indianapolis, Ind., individuals are at work canvassing for it with marked success. The question is not, How much money can we make; but, How much good can we accomplish? How many souls can be saved in the briefest possible time? The Lord is soon coming, the work will soon close, and what is done to save souls will have to be done soon. Those who engage in this enterprise now are entering a work that God will approve, and one which will bring much fruit into the kingdom of God.

In connection with this re-canvass, efforts should be put forth to have those who are best adapted to hold Bible-readings engage in that work. No means should be left untried to lead men to embrace the truth of God. We are entering upon the closing work of God, and there never was a time when more earnestness was required than now. And if the same zeal is exercised with which the "Sunshine" was taken hold of last fall, during the next six months Vol. IV. of "Great Controversy" could be placed in more than twenty thousand families where it has never been read. We appeal to our brethren everywhere to take hold of this work in earnest.

In urging our friends to make a specialty of the re-canvass on the *Signs* we would, not be understood as discarding the "Sunshine" canvass. There are those who have made that branch of the work a success, and we do not advise them to abandon it; but we would urge upon all the necessity of making greater efforts to secure yearly subscribers for the *Signs*, even with the "Sunshine." The object of this article is to guard our friends from neglecting the most important part of the *Signs* campaign,—that of following up the work so well begun. There should be ten canvassers in the field where there is one at the present time. God has provided us with the proper means with which to accomplish his work in

of his Son from heaven.

the execution of the Judgment,* which begins the coronation and second coming of Christ, include the passing sentence upon the wicked Christ and his people (1 Cor. 6:2), which will occupy a thousand years (Rev. 20:4), and the execution of that sentence at the end of that period. Ps. 90; Rev. 20:12-15. This whole period is there doubtless covered by the prophecy of Enoch as told by Jude; for often when the events of Christ's life are mentioned in the Scriptures, they include merely those which transpire at the moment when he descends from heaven, but those which take place in consequence of that event. And when men shall find just retribution meted out to them for all their sins, they will indeed be convinced of all their evil deeds and of all their hard speeches.

(To be continued.)

ADVENT EXPERIENCE.—NO. 8.

THE SHUT DOOR DOCTRINE AMONG THE BELIEVERS IN THE THIRD ANGEL'S MESSAGE.

WE now proceed to give extracts on the "shut door" doctrine, showing that believers in the message held to such a belief as late as 1850 or '51. In No. 6, of the REVIEW AND HERALD, published in Paris, Me., February, 1851, a letter is given which a brother wrote to his son. It begins as follows: "I have from the presentation of truth embraced the seventh-day Sabbath and shut door as being my last refuge in this dark and gloomy day." And when about half through he says, "Hence I embraced the 'midnight cry,' the 'shut door,' and the third angel's message as being my last refuge, as I had at first."

But what kind of a "shut door" does this brother have in? Opposers would say, "Of course if he believes in a shut door at all, this would exclude all conversions." But what does he say about it. A few lines below this last extract he speaks as follows: "My time and your patience might be exhausted if I to bring to your view the whole subject connected with the shut door. Suffice it to say that it does not in my opinion exclude all conversions. But it does exclude those who have wholly rejected all these messages. I believe that the names recorded in the 'Lamb's book of life' were brought on the tenth day of the seventh month; that he bore in their names before the Father as the 'plate of the breastplate of judgment.'" It is reasonable to suppose that these views were in accordance with the opinions of those who published them in the REVIEW, or they would not have been published therein.

We next give an extract from the REVIEW of January, 1851, from my own lamented father, who embraced the truth in 1850. It is taken from a letter written to Eld. Joseph Marsh, editor of the *Adventist*, one of the leading first-day Adventist papers. Eld. White published it in the REVIEW. In a letter to Mr. Marsh my father gives some reasons embracing present truth. He says: "At the passing of this time (1844) I believed the door was shut; I was alone in this belief. Yourself, and almost every other Advent believer, for months after the passing of the time believed the work for the world was done." Here he quotes extracts from Mr. Miller and others to show that they believed thus. He then says, "If we have not had the midnight cry, when, where, and how can we have it?" He then speaks of the Albany Conference, the effect it had upon the minds of believers, and the confusion and coldness that came in. He concludes thus: "We have another thing truth before us; viz., the third angel's message; and I very much fear it will be too close a test for some of the leaders in the Advent movement. Lead us not to love to be led. But the Lord will abase the proud and exalt the humble. The last shall be first, and the first, last. I have been greatly blessed in meeting with the seventh-day Sabbath and shut door brethren. They hold to the past and defend our present position. I believe they have the truth, and that God is leading them by his Spirit."

But what kind of a shut door did he believe in? In a letter written to Bro. and Sr. White, published in the REVIEW of January, 1851, he says: "Since I have been converted to the shut door and seventh-day Sabbath, I have been out in this town and some of the neighboring towns . . . to try to get off some of the prejudice from other minds which I so deeply felt on my own. . . . I have learned from conversation with others as well as from my past experience that the shut door has been the great shoal on which the Adventists have run their ship and foundered." Then he speaks of their contradictory positions on the messages, midnight cry, etc., and says: "You see how all these have shunned the door." Then he speaks further upon the movements among them, and how they were scattered upon the mountains," etc., and then remarks: "They suppose the shut door would exclude from every degree of the Spirit of God all the unconverted having had light or no light, young or old. I think if this class could have the true shut door and

the third angel's message set before them, some of them would see the true line of prophecy and rejoice again in the light. I have been striving to look up those who have not given up our past experience in these messages, and trying to show them what the sanctuary is and what the shut door is; that the sanctuary spoken of in Dan. 8:14 is being cleansed. —E. P. Butler."

That father in his view of the shut door was at this time in perfect accordance with Bro. and Sr. White, we know by personal knowledge. We will show Eld. White's views on this subject by an extract from his own statements. Just two months after this, in the April number of the REVIEW AND HERALD, on page 64, is a letter from M. M. Truesdell, in which he asks the question, "Does the shut door exclude all conversion?" Eld. White answers:—

"Conversion, in the strictest sense, signifies a change from sin to holiness. In this sense we readily answer that it does not exclude all conversions; but we believe that those who heard the 'everlasting gospel' message and rejected it, or refused to hear it, are excluded by it. We have no message to such. They have no ears to hear us, unless we lower the standard of truth so low that there would be no salvation in it. But there are those who may be converted."

"1. Erring brethren. We believe that there are many in the Laodicean church, who will yet be converted as the apostle directs in his epistle to the waiting brethren. 'Brethren, if any of you do err from the truth, and one CONVERT him, let him know that he which converteth the SINNER from the error of his way shall save a soul from death, and shall hide a multitude of sins.' James 5:19, 20."

"2. Children who were not old enough to understandingly receive or reject the truth when our great High Priest closed his mediation in the holy place at the end of the 2300 days, are subjects of conversion from sin to holiness. Their names were borne in upon the breastplate of judgment, and they are subjects of the mediation of Jesus. God's ways are equal. He will give every intelligent being a chance to be saved."

"3. When Elijah thought that he was alone, God said to him, 'I have reserved to myself seven thousand men who have not bowed to the image of Baal.' We believe that God has reserved to himself a multitude of precious souls, and some even in the churches. These he will manifest in HIS OWN TIME. They were living up to what light they had when Jesus closed his mediation for the world, and when they hear the voice of the Shepherd in the message of the third angel they will gladly receive the whole truth. Such will be converted to the truth, and from their errors. But we think we have no message to such now; still, 'he that hath an ear to hear, let him hear.' Our message is to the Laodiceans; yet some of these hidden souls are being manifested."

Here we see the views of the leading man in the message quite plainly expressed relative to the "shut door." There cannot be found an utterance of Bro. or Sr. White's previous to this time, so far as we can find from a careful perusal of this first volume of the REVIEW or in the different numbers of *Present Truth*, which contradicts this definition of the shut door. Up to this time they still felt that their main work or message was to the old Advent believers, who had understood about the 2300 days, the glorious experience of '44, etc. For a similar reason the disciples, after the crucifixion, labored for the Jews several years before they turned to the Gentiles, who knew nothing of the past work. Yet children who had come to accountability could be reached, and, says Bro. White, God "will give every intelligent being a chance to be saved." Noble and sensible words were these. Therefore we are forced to conclude that he believed that those who had not rejected the light were not left out by the shut door doctrine as they held it. "We believe that God has reserved to himself a multitude of precious souls, some even in the churches. These he will manifest in HIS OWN TIME." (This emphasis is his own.) Does this look as if their ideas of the shut door excluded everybody but Advent believers? Our opposers tell us so; but we know better.

But it is said by some that Eld. White has used in certain numbers of the *Present Truth* other language inconsistent with these statements. We will quote the very words to which they refer, from page 79 of No. 10 of *Present Truth*, published in Oswego, N. Y., May, 1850:—

"When we came up to that point of time [1844] all our sympathy, burden, and prayers for sinners ceased; and the unanimous feeling and testimony was, that our work for the world was finished forever. The living branches on earth will sympathize and move in concert with the 'True Vine' in heaven. The reason why the living branches felt that their work was done for the world, was because the 2300 days were ended, and the time had come for Jesus to shut the door of the holy and pass into the most holy place, to receive the kingdom and to cleanse the sanctuary."

"But," says the objector, 'the door of mercy will not be closed until Jesus comes.' We do not read in the Bible of such a door as the door of mercy; neither do we teach that such a door was shut in 1844. 'God's mercy endureth forever.' He is still merciful to his saints and ever will be; and Jesus is still their advocate and priest. But the sin-

ner to whom Jesus had stretched out his arms all the day long, and who had rejected the offers of salvation, was left without an advocate when Jesus passed from the holy place and shut that door in 1844. The professed church who rejected the truth was also rejected. . . . Says the objector, 'I believe that Jesus is still on the mercy seat.' In answer to this oft-repeated assertion, let me say, Jesus never was on the mercy seat, and never will be. The mercy seat is in the most holy place, where Jesus entered at the end of the 2300 days. Its position is upon the ark of the ten commandments; and over it are the cherubim of glory. Before the mercy seat stands our great High Priest, pleading his blood for Israel. If the door (represented by the door in the parable) is not shut until Jesus descends from heaven in flames of fire, then where will be the knocking and saying, 'Lord, Lord, open unto us?' It is evident that the door is shut prior to the second advent, and that unbelievers are ignorant of the fact of its being shut; therefore they knock at the shut door, and say, 'Lord, Lord, open unto us.' When the great day of God's wrath is come, and unbelievers are apprised of their lost situation, they will not knock with a hope of being admitted. No, no! but they will flee to rocks and mountains for shelter."

We give these lengthy extracts from Bro. White, in order to fairly represent the very strongest expressions we have been able to find in all his early writings on the shut door subject. We do not propose to follow the example of opposers who sift out a few passages, the strongest expressions they can find in his language, and perhaps leave out the connection and other passages which would explain his meaning. But we give extracts covering all phases of the subject. Let us examine carefully this language:—

1. It teaches that at the end of the 2300 days the ministration of our great High Priest changed from the holy to the most holy place of the sanctuary, and therefore a door was shut and another opened. S. D. Adventists believe this yet.

2. That this change of service and ministration constitutes a real change in the work of Christ. The examination of the books of record on high commenced. The investigative Judgment, the blotting out of sins, and their removal from the life records of all the children of God, began preparatory to those sins being placed upon the head of the antitypical scape-goat, Satan. This is a most important work, indeed; and it must be recognized by the people of God who will be ready for Christ's coming. S. D. Adventists still believe this.

3. As we have stated over and over in these articles, when the believers came up to this important point in 1844, there was a universal feeling among them that their "work for the world was done." Under the circumstances, how could they have thought otherwise? Should we have reason to expect anything less when this important transition occurred in the ministry of Christ? Would it be reasonable to suppose that, after preaching such a solemn message as they had been giving, they would still continue to feel just the same burden for sinners who had rejected their message as they had before? It would have proved that they had really no confidence in their own preaching if they had felt so.

4. It will be noticed by the careful reader, that in these extracts the only classes Bro. White speaks of as being "rejected" are sinners "to whom Jesus had stretched out his arms all the day long, who had rejected the offers of salvation," and "the professed church, who rejected the truth." In short, the very classes to whom the message of warning had been preached, but who had rejected it. In these remarks not one word can be found implying that those not yet come to years of accountability or those who had not rejected light were included among the ones shut out. S. D. Adventists still believe that those who deliberately refused the call will be lost. "None of those men which were hidden shall taste of my supper." Luke 14:24.

We see, then, that these extracts, the strongest our opponents can bring, utterly fail to prove what they undertake to prove by them; viz., that Eld. White taught that there was no salvation for any but those who had been in the first message. These words are in perfect harmony with the extract which we have given, written less than a year after, in which he expressly states his belief that a "multitude of precious souls" would yet be reached. It is well known that the believers at this time firmly held that 144,000 souls would be "sealed with the seal of the living God" (the holy Sabbath), and would be translated from among the living when Christ comes. There were supposed to be about 50,000 Adventists who came out of the churches in 1844. Many of these gave it up after the time passed. All can see, then, that these believers expected that more than 100,000 would have to be gathered in outside of the old Advent believers. How preposterous, then, for our opponents to claim that these Sabbath-keepers thought none but old Adventists could be saved after '44! These were evidently the "multitude" to whom Bro. White referred in the previous extract.

To make these positions still more emphatic, we introduce extracts from Bro. David Arnold, one of our oldest and most faithful brethren, published in December, 1849, just five months after the first number of the *Present Truth* was printed, and four months

before these extracts from Bro. White were written. On page 45 of the number for December, 1849, we find these passages:—

"Christ did close his daily, or continual, ministration or mediation in the first apartment of the heavenly sanctuary and shut the door [emphasis his] which no man can open, and opened a door in the second apartment or holiest of all, which no man can shut (see Rev. 3:7, 8); and passed within the second veil, bearing before the Father, on the breastplate of judgment, all for whom he is now acting as intercessor."

We inquire, Who are these for whom he is thus acting? We quote again: "'But,' says the objector, 'does not this leave the present generation who have passed the line of accountability since that time, without an intercessor or mediator, and leave them destitute of the means of salvation?' In reply to this objection, I would remark that, as they were then in a state of innocence, they were entitled to a record upon the breastplate of judgment as much as those who had sinned and received pardon, and therefore subjects of the present intercession of our great High Priest."

This was written five years after the time passed in 1844. There must have been more than a hundred millions of persons who had come to years of accountability during these five years after '44. Bro. Arnold's position, which we know Bro. White endorsed at the time by the fact of his printing it, made provision for the possible salvation of all of these. The same principle, though he does not here mention it, would give to every one who had not neglected light the very same privilege.

The whole question, according to the views of the early believers, turned upon the nature of the work of Christ in the most holy place. They did believe, as we plainly see, that those arriving at years of accountability after Christ changed his ministration were subjects of grace. He pleads for them as well as for those who had accepted the truth before. Their names were included among those borne in on the breastplate of judgment. There is nothing that I can find in their writings which would forbid the idea that any who had not rejected the light, might not be borne in by our great High Priest, for whom he would plead in precisely the same manner. We grant that this point was not one that they said very much about at the time, as their whole work was directed to the "lost sheep of the house of Israel."—the believers in the first message.

It was, doubtless, in the order of God that those who had been familiar with the truths of the great time movement, and who had been baptized with its spirit, should be the first to hear the third angel's message; just as it was that those who had heard John the Baptist and Christ, should hear the preaching of the apostles after the day of Pentecost. These were to form a nucleus for a great work, and they would be more firmly anchored in the truths of the message than novices could be. They would be able to assist in molding the new believers into the spirit of the work. Hence, God so arranged that they should hear the last warning message first. That, as Bro. White says, was the first burden they felt. They did not begin till afterward to labor for those "multitudes" who were yet to be brought in. This language of Bro. Arnold, published before that which we quoted from Bro. White, is positive proof that the leaders in the work did *not* believe in a shut door which would exclude all but old Advent believers. While they believed in an "open door" and a "shut door," none were excluded but those who had rejected the light of truth. In our next we will present still more positive proof of this.

G. I. B.

A NEW PAMPHLET ON TITHING.

THERE has been recently issued from the REVIEW AND HERALD Office a pamphlet of over one hundred pages, "The Tithing System, or God's Plan of Sustaining His Laborers." It is proper to state that at the General Conference in 1883 the leading brethren expressed by a vote their desire that the writer should present in print the arguments in favor of the tithing system. Last year, being sent to Europe, and not returning until the camp-meetings were in full progress, we found it impossible to prepare this work. But this winter, seeing the great lack among our people of realizing the importance of this subject, and also the danger of the cause of God being hindered if we should fail to carry out this system by which God has designed to sustain his laborers, we felt impressed from a sense of duty, as well as from the vote of our brethren, to make an effort to arouse our people to the importance of this subject, especially in the great Central States where the tithing is much neglected.

In doing this, we wish in no sense to show disrespect to the excellent work issued by the Pacific Press called "Honor Due to God." We have in several instances spoken in the highest terms of this work; and we wish here to say that we greatly desire that every Seventh-day Adventist should read it. It covers more ground than the pamphlet we are now noticing,

a large portion of the work being devoted to the subject of offerings which are not noticed in this pamphlet. So far as the tithing is concerned, we know of no different principles in the two books; but the one just published covers more ground than "Honor Due to God," especially in the application of the principle of tithing as carried out in practice. Here is where many of our people greatly fail to pay an honest tithe, even when they admit the obligation of the principle itself.

Again: it was thought that for those just embracing the truth, who were not prepared to realize all the obligations they were under to honor God with their substance, a work presenting the strongest argument for the tithing alone would be more useful at that time than one containing the strongest principles bearing on the subject of offerings. None of us could realize at first our whole duty on the subject of thus sacrificing of our means to God. The common practices and views of the people of this selfish age do not prepare them to grasp at once all the principles contained in God's word bearing on the subject of sacrifice. These will have to be pointed out to them as they go forward in the way of truth. But every one who embraces the third angel's message should at once understand the strong arguments in favor of tithing; then they are prepared to advance still further in the way of sacrifice and devotion to the cause of God. Hence there is no conflict between these two pamphlets. Both are needed. The one on the tithing system is better calculated to explain that subject, and to bring the matter fully before the minds of the beginners; the other relating to offerings is better fitted for those who are more advanced in the truth.

The pamphlet just issued from the REVIEW Office contains strong arguments showing the obligation of tithing. It seems to us that no candid person who believes the word of God can read it without feeling that tithing is obligatory as a duty in this age of the world. The principles bearing upon different classes, such as farmers, laborers, merchants, manufacturers, etc., and their obligation to pay a tithe, are quite carefully set forth therein. There is also a chapter upon the statistics of tithing as presented in the last Year Book, showing the percentage paid by each Conference, and making clear the failure on the part of many of our brethren to pay an honest tithe. It closes with extracts from the testimonies bearing upon the subject, showing our duty in this direction. For convenience, the work is divided into subdivision, so that any one can readily find the principle bearing upon every portion of the subject. The work sells for the small price of ten cents. It was not prepared with the object of making money, but to bring before our people the necessity of discharging this important duty. We hope it will greatly increase the amount of tithes paid among us the coming year.

G. I. B.

WHO ARE AUTHORIZED TO SOLEMNIZE MARRIAGE?

THIS question is one of practical importance. In the past there has been confusion in the minds of some of our people on this subject. We have heard of some instances of local elders and licentiates uniting parties in marriage. We have never considered this a proper step. In the laws of the various States there is a difference on this subject, as to what is allowable. In one State even ministers cannot perform this ceremony unless their names are recorded at the county seat of the county in which it occurs. We knew of one brother who had been justice of the peace in the county where he lived, and had married many persons; and when traveling in another county as licentiate, he married a couple where he really had no legal authority to do it. A great scandal was the result.

Marriage is a matter of too much importance to be left to persons of immature judgment and little experience. We have received many inquiries in the past as to who could properly perform the ceremony of marriage; whether it would be proper for local elders and licentiates as well as ministers to do so. We have always answered in the negative.

At the last General Conference the matter came up for consideration, as to what was really the usage of our people on this subject. The laws of some of the States leave the matter somewhat to the usage of the denomination as to who should be considered properly authorized to perform such a ceremony. The ministry of all denominations can solemnize marriage; but the question arises, Who are ministers in

a legal sense and according to the usage of the denomination in question? After considering this matter at length, the General Conference at the last session passed the following preamble and resolution:—

Whereas, The question has been laid before this Conference as to whether our usage will permit licentiates to solemnize marriage; and we believe that such a course would bring reproach, inasmuch as many of the licentiates are persons of little experience and often of immature judgment; therefore—

Resolved, That we hereby declare that it is not our usage to permit our licentiates or local elders to solemnize marriage.—*Year Book* for 1885, p. 33, Resolution 10.

The General Conference has authority to decide what are the usages of this people; and after the question was decided, any person not authorized by the usage of our people, who should go forward and solemnize marriage, would make himself liable to the law; for he would have no more authority to do so than any private person. Had the General Conference declared that it was the usage of our people to allow local elders, licentiates, etc., to perform the ceremony of marriage, in many States perhaps it would have been legal. But if this is contrary to the usage of our people, as declared by the highest authority among us, then the law would not recognize them properly authorized to perform it. It would be a serious matter for persons to go forward without the authority of the law, and perform a marriage ceremony. In many States they would render themselves liable to fines and penalties.

We advise all of our young men entering the ministry to move with *great care and caution* in reference to the matter of performing the ceremony of marriage. None should do so without a careful investigation as to what the law requires and permits; because it is a great wrong to the parties involved should any illegal steps be taken, and one which brings great disgrace upon the cause. "Let everything be done decently and in order."

GEO. I. BUTLER, Pres. Gen. Conf.

THE SIGNS AND VOLUME IV.

WE trust every one has read the article from E. Haskell in last week's REVIEW, entitled "Volume IV., and the Signs Re-canvass." It presents in a forcible light the important work to be done by our people. Certainly the benefit of following up the canvass of "Sunshine" and the *Signs* by something else, after the introduction to the truth which our people have had by this first canvass, cannot be thrown away as a matter of no importance. The strength of this truth is felt most powerfully by the continuance of the presentation of it. It is not one discourse alone, or a few sermons, that converts people to the truth; it is bringing it before them point by point and weaving these truths into a system, which brings it out in its strongest light. No man can have a full connected view of this truth brought before him without being convicted. So in regard to reading the longer we can get people to read upon the truth of this message, the more certainly shall we accomplish good. These remarks apply to the *Signs* and any of our periodicals.

But what can we say that will impress upon our workers the importance of the circulation of Vol. IV. We have read this book with the greatest delight, and wish it could be read by every candid person in the world. We hope it will yet be translated into many different tongues. We cannot see why those who have become interested in the articles of Sr. White published in the *Signs* or REVIEW will not be anxious to obtain this volume.

Two very important things will be accomplished by this re-canvass; namely, the introduction of the *Signs* and the circulation of Vol. IV. Our previous experience in this matter has demonstrated that it can be made a success. We believe that thousands of converts might be disposed of in this manner, which would result in much good.

Now is the time to work. There never has been time in the history of this cause when it was more important to circulate our reading matter. We have evidences everywhere that the truth is reaching out in all directions as never before. Faith and courage in the work are the great need of the present hour. To falter now is eternal loss; to be true and faithful is eternal gain. May God inspire the hearts of our workers to labor earnestly and unselfishly to disseminate the light of truth.

G. I. B.

The Review and Herald.

"Sanctify them through Thy Truth; Thy Word is Truth."

BATTLE CREEK, MICH., APRIL 7, 1885.

URIAH SMITH, EDITOR.
J. H. WAGGONER, }
GEO. I. BUTLER, } CORRESPONDING EDITORS.

THE JUDGMENT OF THE GREAT DAY.

(Continued.)

WHEN Christ ascends his own throne, after completing his priesthood, it is the event spoken of in the 19th of Revelation, and in the parables of the 22d and 25th chapters of Matthew, as the "marriage of the Lamb." In this ceremony the heavenly city, the New Jerusalem, is described as "the bride, the Lamb's wife." Rev. 21:9-21. The reason why the city is represented under such a figure is very apparent: Just then completed, a city prepared (John 14:2, 8) to be the everlasting metropolis of the future kingdom, it becomes at once a representative of that kingdom; and when the sovereignty of the city is vested in Christ, it is the ceremony by which he is inducted into his kingly office, and the evidence that henceforth, under God, who is all in all, he rules upon the throne of David.

And the church on earth are not left unapprised of a movement of such interest and importance to them. As they pass the test of the Judgment in the closing of the sanctuary work, and are accepted of God, their names being confessed before him by their great Advocate, a new era in their experience opens before them. Then comes upon them the great refreshing spoken of in Acts 3:19; then the day dawns to them, and the day-star arises in their hearts, so illuminating them with heavenly light, that they no longer need the lamp of prophecy to guide them (2 Pet. 1:19); then the bright and morning star, our Lord himself (Rev. 22:16), is given to them as overcomers (Rev. 2:28), and comes in and sups with them, and they with him (Rev. 3:20); and then, passing their probation, they are sealed with the seal of the living God (Rev. 7:2-4), and are prepared to stand without a mediator and without sin, during the falling of the plagues, till Christ appears to take them to himself. Thus they are enabled, like Stephen, to behold through an open heaven the Son of man on the right hand of God. Acts 7:56. And thus they that are "ready" (having been accounted so by the investigative Judgment of the sanctuary) go in with him to the marriage (Matt. 25:10); that is, with spiritual eyesight miraculously quickened by the Holy Ghost, they behold the coronation of their King in the courts above. And then the door is shut.

To the wicked also a new era opens, when the priesthood of Christ ends, and his reign as King commences; for then the judgments of God, in unmingled severity, begin to fall upon them. These are the seven last plagues so vividly described in Rev. 15 and 16. These plagues cannot fall upon the earth while a mediator stands between God and man. These are called in Rev. 14:10 the "wine of the wrath of God poured out without mixture," and in chapter 15:1 it is said that "in them is filled up the wrath of God." There can be no wrath without mixture of mercy until mercy has ceased entirely; and this can only be when Christ lays down his mediating censer and probation ends. Therefore when the number of God's people is made up and accounted worthy to escape the things coming on the earth, when the wicked are made his footstool and delivered to him that he may dash them in pieces, he begins to pour out upon them his fury in the seven last plagues, commencing with the very class who reject the message of Rev. 14:9, 10, the last message to be given before the Lord appears upon the great white cloud. How long the pouring out of the plagues as described in Rev. 16, will continue, is not there stated; but in Isa. 34:8, the prophet doubtless alludes to the same time in these words: "For it is the day of the Lord's vengeance and the year of recompenses for the controversy of Zion." And from this the inference seems almost unavoidable, that these plagues will be condensed into the space of a prophetic day, or a literal year. We know they do not commence till after the third angel of Rev. 14 has uttered his warning; and we know that they close before Christ appears on the white cloud; for the scenes attending the revelation of Christ in the clouds of heaven are just such as transpire when the plagues reach their

culmination in the outpouring of the seventh vial. See the 24th chapter of Isaiah, Rev. 6:14-17 and 16:17-21.

The plagues having all been poured out, the Lord in fulfillment of his promise in John 14:3 comes to take his people to himself. And the great separation between the righteous and the wicked will be accomplished, as announced in Matt. 25:31-33:—

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left."

This coming of the Son of man, with all the holy angels, is described in Rev. 19:11-16 as the riding forth of the King of kings, upon the white horse, followed by the armies of heaven. This must be the same event; for it is declared in verse 11, that "in righteousness he doth judge and make war;" and as has elsewhere been noticed the very object of the Lord's coming is to "execute judgment upon all." Jude 14, 15. Now it is worthy of notice that in the events brought to view in Matt. 25:31-33, and in Rev. 19:11-21, the second event in each series is the gathering of the nations before Christ. In Matt. 25:32 we have simply the announcement, "And before him shall be gathered all nations;" but in Rev. 19:19 the occasion of this gathering is clearly stated: "And I saw the beast and the kings of the earth and their armies gathered together to make war against him that sat on the horse and against his army."

That the gathering mentioned in Matthew and the one brought to view in Revelation are the same is evident from the fact that they both take place at the same time and are both connected with the same event; namely, the coming of Christ. The agency by which the gathering is accomplished is stated as follows in Rev. 16:13, 14:—

"And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."

This text clearly shows that the gathering of the nations is to be effected not by the angels of God, but by the evil angels of Satan. This mighty working of Satan even after men have passed the day of grace, is plainly his final desperate struggle before he is bound. The purpose God has in view in permitting this is thus stated by the prophet. Zeph. 3:8, 9:—

"Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy. For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent."

Thus, in the providence of God, the nations are gathered that he may pour on them the fierceness of his wrath in their terrible destruction. The battle of the great day of God Almighty is the very scene described in Rev. 19:11-15, as the treading of the winepress of the wrath of God. The central point of this great slaughter will be according to the prophecy of Joel, the valley of Jehoshaphat, near Jerusalem. Joel 3:2, 9-12. But the gathering may not all be confined to that point; and certainly the slaughter will not be; for "the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth." Jer. 25:31-33.

Then the beast is taken, and the false prophet that wrought miracles before him, and they are both cast alive into a lake of fire burning with brimstone. Rev. 19:20. This lake of fire is caused by the appearing of Christ, who is revealed in "flaming fire." 2 Thess. 1:8; Isa. 66:15. Then the "man of sin," the papacy, is consumed by the spirit of Christ's mouth and destroyed by the brightness of his coming. 2 Thess. 2:8.

The separation of the sheep and the goats (Matt. 25:32) must be at the same time as the separation of the wheat and tares (Matt. 13:30, 40, 41); and of the good and bad fishes (Matt. 13:48, 49); and of the wheat and chaff. Matt. 3:12. This separation of the righteous and the wicked is accomplished by the angels as described in the following texts:—

Matt. 24:31: "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of

heaven to the other." See also the parallel statement in Mark 13:27.

1 Thess. 4:16, 17. "For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; so shall we ever be with the Lord."

The angels who do this work are acting under express orders of Christ; for, as quoted from Matt. 24:31, "He [Christ] shall send his angels." And David Ps. 50:3-5 bears testimony to the same fact, as follows:—

"Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be as tempestuous round about him. He shall call the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; that have made a covenant with me by sacrifice."

In thus sending forth the angels to gather his people unto himself, Christ is only carrying out the decree of the Judgment previously rendered by the Father. John 5:22, 27; Dan. 7:9-14. The sounding trumpet is the signal for the angels to descend to Christ to gather the saints; but at the sounding trumpet the righteous are changed to immortal life in the twinkling of an eye. And this resurrection makes a part of mankind equal unto the angels (1 Cor. 15:51-54); which makes them immortal (1 Cor. 15:51-54); which shows them to be blessed and not subject to the second death (Rev. 20:6) which shows that they were that part of the church which belonged to Christ (1 Cor. 15:23; 1 Thess. 4:16);—this resurrection which our Lord terms resurrection of the just (Luke 14:14), is in the expressive language of Paul declared to be the "resurrection of life." Rom. 5:18. But this free gift is open to all men, will be shared only by those who accept the grace and righteousness offered in the gospel.

The righteous dead being now all raised from graves, and the righteous living all changed to immortality, and the whole company being caught up to meet the Lord in the air, the final separation is accomplished between the sheep and the goats. The sheep are placed on the right hand and the goats on the left; which expression is simply a figure to show that the one class is accepted of Christ and receives eternal life and honor from him; and the other is rejected and set apart for destruction.

(To be continued.)

ADVENT EXPERIENCE—NO. 9.

THE SHUT DOOR DOCTRINE AMONG THE BELIEVERS IN THE THIRD ANGEL'S MESSAGE.

IN No. 8 we gave extracts showing that the doctrine called the "shut door" doctrine was held by believers in 1850, '51. But we also clearly proved it only excluded those who rejected the light. As quoted from Eld. White's language the very expressions which our opponents can find in their own writings they try to make it appear that none but the faithful in '44 could be saved. We have seen how they have failed to prove their position. We present other evidences confirming our statement. On page 72 of *Present Truth*, published in New York, April, 1850, we have the following item:

"A very interesting work is now going on among the children of the 'remnant' in this city. The revelation has been the principal subject in our minds for the last two Sabbaths, and God has wonderfully blessed us. The truth has had a good effect, well as on our children. In the evening of the last first day we had a meeting for their benefit, and the Spirit of the Lord was poured out in our midst. The children all bowed before the Lord and seemed to feel the importance of keeping the commandments, especially the fifth, and of salvation through Jesus Christ. This was one of the most interesting meetings that I ever witnessed."

As this seems to be editorial matter (for it has no signature to it), it must have been from the pen of Eld. White. This was published just one month before the article containing the lengthy extracts from his pen which we quoted last week, and which contains those strong statements about the "shut door" which our opposers say prove that he believed in no salvation for anybody but old Adventists. Here we see him laboring, no doubt in connection with his wife, with the deepest interest for the children who were "seeking salvation." God blessed them in their efforts. This had been the principal work for two weeks. It had been a blessing to them and the children. Yet our

conclude from what he published a month that they believed none of these children could have been saved, because they were not believers in '44. They were laboring with all their might for the salvation of those who they thought could not be saved. This may be their conclusion, but certainly not ours. We know, therefore, that they held views of the shut door as opposers attribute to them.

The November number of *Present Truth*, pages 10-12, we have an account of the conversion of several persons, and the baptism of one who must have been too young to have been a believer in 1844. The passage occurs in a letter of S. W. Rhodes, who was a prominent laborer at that time, and shows the kind of a shut door they believed in.

The last page of the last number of *Present Truth* in a letter from Eld. Joseph Bates, we find the following: "Our meeting at Waitsfield was blessed. Bro. and Sr. Butler came from Waterbury. Bro. Chamberlain and Churchill; Bro. Hart and Valley came from Northfield; and those in the family with Bro. Lockwood's family, composed our meeting. Bro. Butler finally yielded to the truth." I personally remember this time as though it were yesterday, although it was in 1850. Mother had been keeping the Sabbath about a year. Father had much opposed to it, though a strong believer in the Advent movement of the past. The light on the sanctuary subject brought him to accept the seventh-day Sabbath. We notice this meeting by the name of Bro. Churchill is mentioned. His was one of the very first cases of conversion from the world to the present truth, which occurred after 1844.

As we have said, their work hitherto had been almost wholly for the "lost sheep of the house of Israel"—the old Advent believers. They saw that unbelievers showed no interest in the truths which were so precious to them, and therefore their mission was directed to those who loved the Advent truth, and they labored ardently for them. This, evidently, was in the order of God. Heman Churchill, of Lowell, Vt., the one here mentioned, had not been engaged in the Advent movement of 1844. He was married, after this, a daughter of Sr. Benson, a Baptist minister. I remember him well as he came to Waterbury, Vt., and attended meeting in my father's house, where a few met from time to time. They were quite surprised at first that one who had been an unbeliever should manifest an interest in the Advent doctrine. He was not repulsed but welcomed. He was earnest and zealous; and as they discerned his sincerity, they accepted him as a true convert. I cannot remember the exact date when he commenced to seek God, though I recollect clearly his attending meetings in Waterbury, Vt. But we know from this letter of Eld. Bates, that it was previous to the meeting held in the fall of 1850; for he was then the meeting referred to in Waitsfield, Vt., as a true convert. Bro. Bates calls him "Brother." His conversion was noised abroad quite extensively. Now our opponents were correct in their statements that the believers held to a shut door which entirely excluded all except old Adventists, how could Heman Churchill have been received as a true convert? This is positive evidence that their assertions are untrue. It is not an instance which can be found in the history of this cause where any one manifested sincerity in seeking God was ever repulsed. They were most glad of any evidence that such desired the kingdom of God.

A letter recently received from Bro. Ira Abbey, of North Brookfield, N. Y., whose name is signed to the statement at the close of this article, I take the liberty of making the following extract:—

"After the time passed I was a strong shut door believer. But when the third angel's message was preached, I with my wife embraced it. Between 1844 and 1850 Bro. and Sr. White came to our house, and were very zealous for the children and those who had not rejected the truth. They labored for converted souls, and never do I remember of hearing Bro. White say that there were no hopes of the unconverted; but there were hopes of the backsliders who had not rejected the truth."

This is an extract from a private letter and was not written for publication; but the testimony is so clear and venturesome to insert it.

We next present an extract from a statement written by Marion C. Truesdail, and signed by herself and five others:—

"During Miss Harmon's (now Mrs. White) visit to Paris, Me., in the summer of 1845, I stated to her particulars of a dear friend of mine whose father had prevented her attending our meetings; conse-

quently she had not rejected light. She smilingly replied, 'God never has shown me that there is no salvation for such persons. It is only those who have had the light of truth presented to them and knowingly rejected it.' Miss Harmon's reply coincided with my idea of a shut door, and in justice no other could be derived from it."

The fact here presented is certainly a decisive one as to the nature of the shut door in which they believed, even as early as 1845.

We now present a very explicit and comprehensive statement covering this whole shut door experience, of believers in the third angel's message previous to the year 1851. There are a goodly number of living witnesses who embraced the truth at that early date, who know whether these statements are true or not. Why should not their testimony be considered in this connection? We have obtained the signatures of quite a number, all of whom embraced the truth as early as 1850, and all were in the '44 movement:—

"We, the undersigned, having been well acquainted with the Advent movement in 1844 at the passing of the time, and having also embraced the truths of the third angel's message as early as 1850, hereby cheerfully subscribe our names to the following statement concerning the shut door doctrine held by believers in the third angel's message from the time of its rise to the last mentioned date, and onward.

"They believed, in harmony with Rev. 3: 7, 8, and other scriptures, that at the close of the 2300 days of Dan. 8: 14 Christ closed his work in the first apartment of the heavenly sanctuary, and changed his ministration to the most holy, and entered upon the work of the Judgment, changing his relation in this respect to the plan of salvation. Here was a door opened and a door shut.

"They believed that those who had the clear light upon the first angel's message and turned against it, bitterly opposing it, were rejected of God. But they did not believe that those who had not had the light or those who had not come to years of accountability previous to 1844, if they should seek God with honest hearts, would be rejected.

"While they believed with William Miller and the great mass of Adventists immediately after the passing of the time, that their work for the world was done, and that the Lord would come very soon, yet after the light upon the sanctuary and the third message explained their disappointment, they did not believe that mercy was past save for those who had rejected the light."

| | |
|---------------------------|-------------------------|
| J. B. Sweet, | South Saginaw, Mich. |
| Samuel Martin, | West Ringe, N. H. |
| Ira Abbey, | North Brookfield, N. Y. |
| Mrs. R. B. Abbey, | North Brookfield, N. Y. |
| Mrs. Diana Abbey, | North Brookfield, N. Y. |
| Mrs. L. B. Abbey, | North Brookfield, N. Y. |
| Herman S. Gurney, | Memphis, Mich. |
| Ann E. Gurney, | Memphis, Mich. |
| Wm. Gifford, | Memphis, Mich. |
| Mrs. Mary S. Chase, | Battle Creek, Mich. |
| Mrs. S. M. Howland, | Battle Creek, Mich. |
| Mrs. F. H. Lunt, | Battle Creek, Mich. |
| Mrs. Melora A. Ashley, | Battle Creek, Mich. |
| Mrs. Caroline A. Dodge, | Battle Creek, Mich. |
| Mrs. Sarah B. Whipple, | Battle Creek, Mich. |
| Mrs. Uriah Smith, | Battle Creek, Mich. |
| Mrs. Paulina R. Heligass, | Moline, Kan. |
| R. G. Lockwood, | St. Helena, Cal. |
| Mrs. R. G. Lockwood, | St. Helena, Cal. |
| Reuben Loveland, | North Hyde Park, Vt. |
| Mrs. Belinda Loveland, | North Hyde Park, Vt. |

Here is an argument which it will be hard to answer,—more than a score of living witnesses testifying clearly and emphatically to what they know concerning the shut door doctrine. On the other hand, our opponents who raise such a hue and cry about the shut door had no practical knowledge of the matter. They were not in the movement themselves, and they have obtained at second hand what knowledge they have concerning it, while the witnesses we have quoted were actors in the message, and know whereof they affirm. We have demonstrated beyond all question that our opponents accuse the early believers falsely when they say they taught there was no salvation save for those who were Advent believers previous to 1844.

G. I. B.

IS THE END NEAR?—NO. 3.

THE TESTIMONY OF THE SUN, MOON, AND STARS.

Just before our Saviour's crucifixion the disciples asked him a most important question: "What shall be the sign of thy coming, and of the end of the world?" Matt. 24: 3. If such a question should be asked of the divines of the present day, they would doubtless reply, "That is an event concerning which it is impossible to impart any information. It may come at any time or not for countless ages. We can tell nothing about it; and no sign will herald its approach." But our Saviour gave a very different answer. He recognized the question as a proper one; and concerning the subject, he immediately gave one of the most striking prophetic discourses to be found anywhere in the word of God. The next verse says, "Jesus an-

swered." If he did answer the question, he certainly must have presented information of great value to his people; for no event has ever transpired in the past, nor will any occur in the future, that can be compared in importance to the one under consideration.

Did he tell them what would be the sign of his coming? Verse 33 reads as follows: "So likewise ye, when ye shall see all these things, know that it [he, margin] is near, even at the doors." To be "near, even at the doors," must signify to be very close at hand. There are, then, signs which will precede the coming of Christ and demonstrate its proximity. What are these? "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Verses 29-31.

Here are set forth certain striking events which are said to immediately precede the appearing of the Son of God. They are three in number; the darkening of the sun and moon, and the falling of the stars. The others mentioned take place after the close of probation, in close connection with Christ's appearing; as the shaking of the powers of heaven, the appearing of the sign of the Son of man, and the mourning of the tribes of the earth at his coming. The first of these is caused by the voice of God saying, "It is done." Rev. 16: 17. "Then there are voices, thunderings, lightnings, and a great earthquake: and every island fled away, and the mountains were not found."

The signs, then, which precede Christ's coming are the three first mentioned. These are given as signs in many other scriptures. Mark 13: 24-26: "But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light; and the stars of heaven shall fall, and the powers that are in heaven shall be shaken. And then shall they see the Son of man coming," etc. Luke 21: 25-27: "And there shall be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations, with perplexity, the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken; and then shall they see the Son of man coming in a cloud with power and great glory." Rev. 6: 12-14: "And I beheld when he had opened the sixth seal, and lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood, and the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together, and every mountain and island were moved out of their places." Then they call for mountains to fall upon them to hide them from him that sitteth upon the throne, and from the wrath of the Lamb. Joel 3: 14, 15, 16: "Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake." Isaiah 13: 9-13: "Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil, and the wicked for their iniquity," etc.

How plainly these scriptures demonstrate that the darkening of the sun and moon, and the falling of the stars, are the great signs which God will give to show when the end is near. There are none others given in the word of God which are made so prominent. Have these events transpired? If so, the Lord's coming must be very near. If they have not transpired, we are not entitled to look as yet for it. Can we define the time when these signs must commence? St. Matthew says: "Immediately after the tribulation of those days shall the sun be darkened." Mark says: "In those days, after that tribulation, the sun shall be darkened," etc. "The tribulation of those days" must be a period spoken of in prophecy, when God

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"Sanctify them through Thy Truth; Thy Word is Truth."

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URIAH SMITH, EDITOR.
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GEO. I. BUTLER, } CORRESPONDING EDITORS.

THE JUDGMENT OF THE GREAT DAY.

(Continued.)

THE saints having passed the final separation, and having been received to the right hand of honor in the presence of Christ, it remains that we trace a little further the happy experience upon which they now enter. Their next destination is the paradise above, the "Father's house," and the presence of God.

When our Lord was about to leave his disciples to go to his Father, he told them that he was going to prepare a place for them, and that, having prepared it, he would return and receive them unto himself that where he was they might be also; that is, that they might be with him in the place which he should prepare. John 14:2, 3. This is proved by what he told Peter on this very occasion. He said to him that he could not follow him then, to the place to which he was going, but that he should follow him afterward. John 13:36. Did not Christ in this language tell Peter as plainly as words could express it, that when he should have completed the preparation of the place, he would return for him and all the saints, and that then they should have the privilege of following him thither? Our Lord thus becomes the forerunner of his people in all things. When he rose from the dead, it was a sure pledge that all his people would be brought from the dead also; and when he entered into the presence of his Father, it was equally a pledge that his people should likewise enter therein. Heb. 6:20.

Of the first part of this proposition 1 Thess. 4:14 is proof, as follows:—

"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

Many understand this text to teach that Christ at his second advent will bring the souls of his sleeping saints with him from heaven—a supposition disproved by many considerations: 1. According to the text, it is God, not Christ, who "brings" with him those who sleep in Jesus; but, 2. God does not come to this world, but *sends* Jesus Christ. Acts 3:20. Therefore God does not bring any sleeping saints to this earth. 3. Heaven is not a place of soul-sleeping. Those who believe in the unconscious state of the dead, are sometimes called "soul-sleepers;" but they never carry the doctrine to such lengths as to suppose them all asleep in heaven. 4. The saints cannot be brought *from* heaven; for they are not there when Christ descends for his people. 5. They cannot be brought *to* this earth; for they are at that very time sleeping in its dust. Isa. 26:19; Dan. 12:2; John 5:28, 29. 6. The saints are to be brought according to a certain example; and that is stated in the text to be the rising again of Jesus Christ from the dead; and in the same line of thought with this passage, we read in Heb. 13:20: "Now the God of peace that brought again from the dead our Lord Jesus, that great shepherd of the sheep." Thus God brought Christ from the dead; and those that sleep in Jesus—those that are dead as he was—will God "bring" with him—bring *from* what place and *to* what place? Answer: *from* the grave, from which he brought Christ, and *to* their own inheritance, which will be paradise, into his own presence.

We cannot therefore avoid the conclusion that this "bringing" which God accomplishes for his saints, is bringing them from the dead into his own presence. And he performs this by sending his Son to gather the elect and bring them to himself, as described in 1 Thess. 4. This chapter thus brings to view the great fact taught in our Lord's promise that he would go into the Father's presence to prepare a place for his people, and return for the purpose of taking them to this prepared place. So Christ will present his saints unblamable in holiness before his Father, as he bears them up to the heavenly Jerusalem. See John 14:2, 3; 1 Thess. 3:13; 4:14.

Paradise, which contains the tree of life (Rev. 2:7), and is now in the third heaven (2 Cor. 12:2-4), was prepared for mankind in their innocency, when the earth itself was founded (Gen. 2:8-15; 3:1-24),

and is to be given as a part of the overcomers' reward, and will be reached by their entrance within the walls of the heavenly Jerusalem. Rev. 2:7; 22:2, 14. Paradise, the blissful abode of our first parents, and rendered infinitely more glorious by being situated within the New Jerusalem itself, being that place from which Adam the First was expelled, will be that place to which Adam the Second will first introduce the saved of the human family. The giving of the kingdom to the saints begins with the capital of the kingdom, but will not be finished till they take the kingdom under the whole heaven to possess it forever, even forever and ever. Dan. 7:18, 27; Rev. 21. The giving of the kingdom to the saints by the Saviour is simply another act in the great work of carrying out the decisions of the Father respecting his people; for our Lord himself declared that it was the Father's good pleasure to give them the kingdom. Luke 12:32.

THE REWARD IN HEAVEN.

From the foregoing considerations it is evident that the saints receive a portion of their reward in heaven. A few additional proofs may be given in support of the same proposition.

That the Saviour takes his people to the house of the Father, the New Jerusalem, immediately after he has made them immortal, is further evident by what is said respecting the marriage supper. The saints are to partake of this royal banquet directly after they are received into Christ's presence. Luke 12:36, 37. But the marriage supper must be eaten where the bride is; and the bride, as we have seen, is the New Jerusalem, the heavenly city above, which is expressly called by the angel "the bride, the Lamb's wife." Rev. 21:2, 9, 10. The saints do not constitute the bride in this transaction, as is so widely but erroneously supposed; they are simply the children, or the invited guests. Rev. 19:9; Isa. 54:1, 5, 13; Gal. 4:26-28. Christ is called our "Everlasting Father" (Isa. 9:6); Jerusalem above is our Mother (see texts above); after Christ takes his bride, and the marriage of the Lamb occurs (that is, after Christ receives his kingdom), the saints, experiencing the fulness of the new birth in the resurrection and translation, are ushered into the new life of the heavenly world. Isa. 65:17, 18; 66:5-15. Hence Christ says to his people in John 14:18: "I will not leave you comfortless: I will come unto you." For "comfortless" the margin reads "orphans"; and the promise refers to the second coming of Christ, when he will take his people to the city above, to be "forever with the Lord," to be no longer orphans here in this world, but to be with Father and Mother forever at home. Those who make the church the bride make the children to be the mother of themselves, and have no guests at all at the marriage supper!

In support of this proposition, that the saints do go to heaven and there spend a joyful season before their location upon the earth, we have such explicit texts as these:—

Rev. 15:2: "And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses, the servant of God, and the song of the Lamb."

In Rev. 4:6, we are informed that this "sea of glass" is before the throne of God; and that throne is in heaven (verse 2); and we have no reason to suppose that either throne or sea of glass had been removed from heaven at the time referred to in Rev. 15:2. But John saw the overcomers standing on that sea of glass before the throne in heaven, as they strike the first glad notes of victory over the powers that sought their ruin here upon the earth. Again, in Rev. 19:1, we have these words:—

"And after these things I heard a great voice of much people [not angels but the redeemed of the earth] in heaven [not on the earth] saying, Alleluia: Salvation, and glory, and honor, and power, unto the Lord our God."

It is here in the Father's presence near the throne, that the saints partake of the marriage supper of the Lamb. Rev. 19:1-9; Luke 12:36, 37; 22:16-18. This is the grand celebration of our Lord's assumption of his own throne and of his royal city, the metropolis of his everlasting kingdom. When this is past, the great work of the Judgment upon the wicked remains to be entered upon by Christ and his saints.

As Christ is crowned for the execution of the Judgment (Dan. 7:9-14; Ps. 110; 45:1-7; 2:6-9), so he raises his people up to be sharers with him in this

solemn work. Rev. 3:21; 2:26, 27. This action is given them in the morning of the great day. Compare Ps. 49:14, 15; 110:3; 30:5; Isa. 2:12; Rom. 13:11, 12.

Rev. 20:4: "And I saw thrones, and they sat upon them, and judgment was given unto them; and they saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and had not worshiped the beast, neither his image: neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years."

The saints, having been taken from this earth, return no more till the time comes for the earth to be made new for their everlasting habitation; but this is not till the perdition of ungodly men (2 Pet. 3:7-13) after the wicked dead are raised at the end of the 1,000 years. Rev. 20:5. The thousand-year reign of the saints is therefore in heaven.

The judicial work performed by the saved in conjunction with Christ, is not the determining of the question who shall be saved or lost; for the Father first decides that question himself in the investigation of the Judgment, and the Saviour carries out that decision by immortalizing the saints at his coming, and setting aside all others for the second death. There remains something more to be done in their behalf, for there are degrees in the amount of punishment to be inflicted; and some shall receive greater damage than others. Luke 20:47; Rom. 2:6, 8, 9; Luke 12:47, 48.

This punishment must be graded according to the books of record which God keeps (Isa. 65:6, 7; 2:22; Dan. 7:9, 10; Rev. 20:12), and the extent to which he puts upon man's actions when he weighs them and accurately determines the merits of each. 1 Sam. 2:3.

In view of these facts it is not a strange thing that the immortal saints, with Christ at their head, are commissioned by the Father to determine the measure of punishment which each wicked man shall receive. 1 Cor. 6:2.

(To be continued.)

ADVENT EXPERIENCE.—NO. 10.

THE CLOSE OF PROBATION TO THOSE WHO REMAIN IN DARKNESS.

WHILE we have proved that the early believers of the third angel's message did not believe in a door which excluded those who had not repented, we have freely admitted all the way that they did believe that those who had willfully rejected the truth would not be saved. This may be thought by some to be an uncharitable view, but we propose, therefore, to consider in this article what the Bible teaches relative to the closing of the probation of persons previous to the end of their natural life.

We understand that God vouchsafes to every man a certain measure of light, varying in different degrees and countries, according to circumstances. If a man deliberately rejects, God withdraws his Spirit, and that person no longer feels its strength with him. We need not say he could not be saved; he should repent. But under such circumstances he never *desires* to repent. True repentance is caused by the work of the Spirit of God as a reprover upon the heart. John 16:7, 8. We cannot doubt that millions are sealed their eternal destinies in this manner.

The Antediluvians closed their probation before the flood came. The Lord said: "My Spirit shall not always strive with man." "The end of all things is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. Make thee an ark of gopher wood; unto thee will I bring in the fowl of the heaven, the beast, and every creeping thing that creepeth upon the earth; and thou shalt be inhabited with them, and thou shalt be high above them." This occurred before the rain began to fall. So it was with Sodom and Gomorrah. They had passed the boundary of God's mercy before the fire from heaven fell upon them.

In many of the experiences of the children of Israel the same principles were illustrated. When they murmured, and found fault, and rebelled over and over, they came at last to a point where they had done so once too much. Numbers 13 and 14 contain a forcible illustration. The spies returned with a bad report, and the people believed them, and said, "We will not go up." "We will make a captain, and let us return into Egypt." They would not listen to the counsel of Caleb. Joshua, God said to them: "Ye shall bear the iniquities even forty years, and ye shall know

of promise." "Ye shall not come into the kingdom concerning which I sware to make you dwell in, save Caleb the son of Jephunneh, and Joshua the son of Nun." The fiat had gone forth, and their moral destiny was fixed. We may hope that some of them repented of their sins and may be saved; but the decision was made that they should never see the land of promise, and they never did enter it. Their wanderings were typical of those of many others who would imitate their conduct in the spiritual life. And over we are warned by their example, lest we should also fall as they did. So also in the later history of that nation. The ten tribes known as Ephraim (because that was the leading tribe) backslid from the mercy of God was withdrawn. "Israel is backslid as a backsliding heifer. . . . Ephraim is set to idols; let him alone." Hosea 4:16, 17. The awful results which followed, proved that God's rejecting hand had been withdrawn.

As Judas Iscariot passed the line of his probation at a period before his death. When Christ said of him, "It had been good for that man if he had not been born," his day of grace had passed.

Our Saviour teaches that those who blaspheme against the Holy Spirit have never forgiveness "neither in this world, neither in the world to come."

12:31, 32. And St. Paul tells us of a class who testify to themselves the Son of God afresh, and bring him to an open shame; and that it is impossible to renew them again unto repentance." Heb. 4:6, 7.

Who can doubt but that the Jewish rulers who had witnessed the mighty works of Christ, who had conspired against him and put him to death, and said, "His blood be on us and on our children," had passed the line of mercy? Their judgment lingered for years, but overtook them at last in the terrible calamities which came upon that people. God waited because they were honest souls to be gathered out from among the rejected ones. The whole wicked world closes their probation previous to Christ's appearance. When our Saviour closes his ministry as a priest, he announces it in the solemn words: "He that is just, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And, behold, I come quickly," etc. Rev. 19:11, 12. The probation of every person is then closed forever; and this is before Christ appears.

Here we see the general principles upon which God conducts his moral government. He holds out overtures of grace to the perishing. He entreats them to be saved. But if these mercies are despised, his tender love scorned, at last he ceases to plead with them. He leaves them to have their own way. He will say: "The harvest is past, the summer is ended, and we are not saved." Jer. 8:20. There is a class to whom the Lord will say: "Because I have called and ye refused; I have stretched out my hand, and no man regarded; but ye have set at naught all my counsel, and would none of my reproof; I also will laugh at your calamity; I will mock when your calamity cometh." "Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me." Prov. 1:24-26, 28. Who can deny that there are many such whose probation is closed, so far as any hope of reaching them is concerned?

If these things be true upon general principles, it is more clear that those who reject special warnings reject their own salvation. Thus our Saviour, in speaking of the work of John the Baptist (Luke 10:30, 31), declares: "And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him." "The publicans justified God" by accepting the work of Him whose mission had been foretold by prophecy. When he came as the prophet said he would, they received him. They were found in harmony with God's work. But the Pharisees and lawyers rejected the counsel of God against themselves" by rejecting this same work. It is a serious matter to be found out of harmony with the work of God foretold by prophecy. When we willfully reject such a work, we reject God, the Author of the work, and therefore cause our own rejection. Hear the piteous cry of our Saviour as he beholds the doomed city: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate." Matt. 23:37,

38. "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." Luke 19:42. Here the dear Saviour, weeping in anguish, beholds them blindly closing their own probation, and he cannot save them.

How do these plain principles apply to the experience of 1844? Here was one of the most important movements ever foretold in prophecy. It announced to the world that the "hour of God's judgment" was reached, that the greatest prophetic period of the Bible was closed, that Christ would soon appear in glory, and that the great day of God's wrath was about to begin. This warning message went to all parts of the earth. Thousands were engaged in proclaiming it, and tens of thousands embraced it. It went with a power not seen in the church for ages. Multitudes of sinners and skeptics were converted by it. It bore all the marks of a genuine Heaven-sent message.

The proclamation made at that time marked the transition of our great High Priest from the general work of pleading for man before the Father, to the special work of blotting out the sins of all his people from the books of God's remembrance, and closing the period of probation forever. No event in our Saviour's work could be of greater importance than this. Kings and prophets had looked forward to this work of judgment with the deepest interest. Was not this movement as important as that of John the Baptist? His was proclaimed by one man, in a few months' time, over territory less in size than some of our States, to a comparatively small population. This was preached by thousands. It went to the uttermost parts of the earth, and was a fulfillment of many important prophecies. Millions upon millions heard it. Those who rejected John's message rejected the counsel of God against their own souls. How much more evident, then, that the same effect would follow the rejection of this greater light!

This time message, based upon prophecy, was the first of a series of three which constitute the closing warning to the world, and bring us to Christ's coming. Rev. 14:6-16. These are closely linked together, each presenting features of the deepest interest to mankind. The same series is presented in one of our Saviour's parables. Luke 14:16-24:—

"A certain man made a great supper, and bade many; and sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and showed his lord these things. Then the master of the house, being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, that none of those men which were bidden shall taste of my supper."

Here are represented the three calls to the marriage supper of the Lamb. These correspond to the three messages. The servant is sent out at "supper time," which is at the close of the day. In the first call, excuse is made. Some worldly object was more important to them than being a guest at the supper. The compelling message corresponds to the third of the series of Rev. 14. Its truths are very plain, but very unpopular, and contrary to our worldly interests; and none but those whose consciences compel them to do so will heed it. Mark the solemn words: "For I say unto you, that none of those men which were bidden shall taste of my supper." The rejection of that solemn judgment call, is the rejection "of the counsel of God against themselves," just the same as in the time of John the Baptist. "Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified; but he shall appear to your joy, and they shall be ashamed." Isa. 66:5. "That evil servant who shall say in his heart, My Lord delayeth his coming," "shall be beaten with many stripes." That class who cry, "Peace and safety," when the faithful servants are giving the message of the Lord, will not be prepared. "As the days of Noah were, so also shall the coming of the Son of man be." Those who refused the light were rejected of God.

These and many other scriptures clearly demonstrate that terrible consequences follow the rejection of the light concerning the coming of Christ. Is it, then, any wonder that the believers in 1844 attached importance to the light which God had given them? Is it any wonder that they concluded that those who hated and rejected that light brought the frown of God upon themselves? How could they have concluded otherwise? They could not, unless they admitted at the same time that the truth they loved was of no importance. This they could not do without stultifying themselves, and condemning their glorious experience. They saw the same spirit in their opposers which characterized the ancient Jews who rejected John's preaching. Therefore they came to the same conclusion concerning them that Christ taught concerning the opposing Jews, and so believed them to be rejected of God.

In all our extensive acquaintance with this work, traveling from Maine to California, from Minnesota to Texas, and seeing many thousands of believers at our large camp-meetings, we have never yet known one who had bitterly opposed the first message, who ever embraced the third. Therefore the result proves that the position taken by the believers was right. Those who rejected the light of God were rejected by him.

G. I. B.

CHURCH SCHOOLS.

It has been the object of the school at South Lancaster not only to prepare laborers to engage in the cause of God as ministers, colporters, canvassers, and Bible-readers, but also to fit teachers to go among our churches, and labor for the youth and children of our brethren who could not have the benefit of the academy at South Lancaster. It was not designed, however, that these teachers would take district schools where they would be under restriction as to methods of teaching or what would be taught; but that their efforts would be more directly turned to instructing in those things that pertain to our faith, and a preparation for the time of trouble which is before us, as well as instruction in the common branches. It was supposed that these teachers would also be a help to the churches in their missionary work. There are in almost every community, especially in the eastern and northern portions of this country, good schools, and able teachers who can teach the sciences well. But the influence of many of these schools is not such as would lead those taught to a knowledge of the truth or of the work in which we are engaged. In fact, were time to continue many years and were no more of an effort put forth to save our children than has been in the past, in many instances the children of our people would be lost to the cause. The influences of their associates in and out of school are not of the right kind. To remedy this, it has been one object of the school at South Lancaster to impart such instruction to individuals that they could go to our churches and hold private church schools in the summer, and inculcate such principles in the youth that, even if they were sent to district schools in the winter, they might be better prepared to withstand the influences they would have to meet. A few church schools have been held in New York, Vermont, and in New Hampshire. Thus far they have been a success. During the special course of three weeks commencing April 23, there will be instructions given to some of those teachers who design to engage in this kind of work this present summer. But what we wish more especially to call the attention of our brethren to in this article is, that those who wish church schools this coming summer should immediately correspond with Miss M. L. Huntley, South Lancaster, Mass. State the number of the scholars and such particulars as will give a general understanding of the character of the school and of the teacher wanted. There will be a limited number who can go out in the Eastern States this coming season. We will do the best we can to help those churches that want teachers.

S. N. HASKELL.

—Learn to say, No; it will be of more use to you than to be able to read Latin.—*Spurgeon.*

—When we are tempted to murmur at the constant repetition of our daily duties, and feel weary of doing the same task day after day, let us call to mind the solemn fact that we have but one opportunity given us to perform any duty faithfully; and it is only through this daily and hourly devotedness and fidelity that we can ever expect to make any progress toward Christian perfection.

reception upon him, making him think he is not.

In any case, members should not be received into the church until they are well instructed in the faith; in some points, unpopular with some, and some ministers are afraid to present them lest they should excite prejudice. This is the result when they are presented in an improper manner. But if the minister has wisdom, and has enough of the Spirit of God to lay the truth upon the hearts of the hearers, there is no objection. The Bible doctrine of tithing is one of the points in which many stand in fear; also of spiritual gifts. For good reasons why such doctrines should be presented when first the truth is preached, and before the church is organized.

Somebody will present these subjects to the church; they cannot be long concealed, if any minister is so unwise as to try to conceal them.

One who first preaches the truth in a place is more likely to present such doctrines. Having an interest in him and his preaching, the people will receive the truth from him more readily than from another.

If a minister does not present these points in the proper light, somebody will follow him, perhaps in a false light; and the church is sure to be excited and souls may be lost.

Such points of truth are left until the enemy is upon them, the believers will always blame the minister, justly too, for having held them back.

Finally, if the minister cannot present all points of truth without creating prejudice, he should wait "tarry at Jerusalem" until he becomes qualified to fill the office which he has assumed. We should advise a minister to consider it a shrewd policy to get members into the church, and thus to get church ties, before acquainting them with the truth; and we have known members to despise a minister for so doing, and to leave in disgust, that they had been deceived. In no case can the result from such an unwise policy.

Members should be early trained to maintain the truth, and to take part in social meetings. The company or church should be left alone for some time, after they embrace the faith. Let the church be followed up and vigilantly watched, that it be not lost.

Organization should not be hurried. There are many unwise ones to urge the preacher to open the door of the church, as soon as a good impression is made, or a good interest is awakened. These will do for those who require only "a word," and are more anxious to multiply members than to have the disciples "rooted and grounded in the truth." Haste or any injudicious action in this matter, is sure to lower the standard, which should never be done.

One remark should here be made, and not forgotten. Inexperienced and injudicious persons should not be permitted to organize a church alone. It should be done only under the direction of the officers of the Conference, some one of experience being present. A Conference president once said: "A church of disorderly spirits was organized, contrary to the advice of the Conference Committee, and at the next Conference it was presented for admittance. The request was refused. The minister learned something, and confessed he did wrong."

Sometimes happens that a person is living in the neighborhood where a church is organized, who has been a professor of the present truth, but not connected with any church. Unless he is known to be a true representative of the faith, he should be received with all the caution which would be thrown upon the reception of any other member. His proposal should give him no advantage over the other members, unless he has proved that he has had a valuable experience in the truth. Persons who have been members of some church, and whose membership with some church, even though it is very near.

If a person be living in the neighborhood where a church is to be organized, who is a member of some church of the same faith, he should not be received until he brings a letter from his own church. Other points respecting the reception of members will be noticed hereafter.

The following form of a church covenant has been used by Seventh-day Adventists:—

We, the undersigned, hereby associate ourselves

together as a church, taking the name Seventh-day Adventists, and covenanting to keep the commandments of God and the faith of Jesus."

Many have sought to improve this by specifying favorite points of faith; but they have always failed. It is possible to weaken the faith in general by an effort to strengthen it in some particulars; for when some particular point is strengthened by being mentioned, others are proportionally weakened by omission. It is for this reason that "Articles of Faith" are always inefficient, dwarfing both the faith and the life of those who accept them. In the holy Scriptures the man of God is "thoroughly furnished unto all good works" (2 Tim. 3:17), and by these alone is faith developed and perfected. Rom. 10:17.

We come now to consider the officers of the church. Paul said to Titus that he left him in Crete that he should "ordain" elders in every city. Titus 1:5. The word "ordain" is identical with "appoint," which is used in Acts 6:3. Yet it is not proper to use them interchangeably now, because custom has appropriated the word ordain to an appointment to sacred offices, and because an appointment to secular offices is not by the same form or ceremony which attends an appointment to sacred offices. In Acts 6 it is shown that an appointment or ordination in the church is by prayer and laying on of hands.

The selection or choosing of a person to a certain work does not constitute the appointment or ordination. The Holy Spirit said to the church in Antioch, "Separate [or set apart unto] me Barnabas and Saul for the work whereunto I have called them." Acts 13:2. The Lord had called them to a special work, and to this work the brethren were to appoint them. "And when they had fasted and prayed, and laid their hands on them, they sent them away." Verse 3. This was not the beginning of their ministry; and here it is shown that ordination for a special work is proper and scriptural. And the call of the Holy Spirit was not considered sufficient in their going forth to this work; the brethren must ordain them unto it. Thus they were constituted "the messengers of the churches." 2 Cor. 8:23; Phil. 2:25. And this again shows that the highest servants of the Lord were not to act independently of the will and co-operation of the church.

Ordination or appointment of church officers was always by prayer and laying on of hands. The utmost care was enjoined in their selection. They must show a fitness for the position before they were set apart. Thus Paul wrote to Timothy: "Lay hands suddenly on no man; neither be partakers of other men's sins." 1 Tim. 5:22. To lay hands upon incompetent or unworthy men is to make one's self responsible for the errors they may commit, or the reproach they may bring upon the cause. Again the injunction was laid upon him: "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." 2 Tim. 2:2.

If it be said that this refers to evangelists, it may be replied that it will refer just as well to local elders, as will be seen when we examine the directions concerning them. In many respects the office of an evangelist is more responsible than that of a local elder, and the error of laying on hands "suddenly," without due consideration, without proper regard to the call of the Holy Spirit or the fitness of the candidate, is greater in the case of a minister or evangelist than of a church elder. It is an error, however, that is frequently committed, to the injury of the individual and to the great detriment of the cause of God. And he who commits such an error ought deeply to feel the responsibility of the injury which is done.

That it is a great injury to "lay hands suddenly" upon a man, or to lay hands at any time on a man who is not faithful, who is not competent to teach others, or in any way to encourage one to preach or to assume a sacred office, unless he gives evidence that he has a call from Heaven, we will next show, as it is a point of too much importance to be passed by.

J. H. W.

—Men and women never struggle so hard as when they struggle alone, without witness, counselor, or confidant,—unadvised and unpitied.

—Let him who would envy John the pleasing task of being a support to the mother of Jesus, reflect on a previous expression of our Lord's: "Whoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother."

ADVENT EXPERIENCE.—NO. 11.

(Concluded.)

FALSE REVIVALS AND A REMARKABLE VISION.

HAVING thoroughly canvassed the position held by the early believers in reference to the "shut door," we have demonstrated beyond all question, by documents written by leading men at the time, and by the testimony of living witnesses, that their views of the subject only excluded those who had rejected the light. We will now close this series of articles by considering one or two more interesting points which strongly corroborate the views of the "shut door" held by our people in the past.

If the views of Seventh-day Adventists are right, relative to the change of ministration since the close of the prophetic period in 1844, the nature of the work of our great High Priest since then, and the effect of the rejection of light upon those who have spurned the precious truth of Christ's soon coming, then we should naturally expect to see some evidences of this in the religious experience of that class. We should not expect to see among those who rejected light, the same evidences of God's presence as before.

Have we seen any striking change of this nature in the religious world? We answer most decidedly, Yes. There is no intelligent, candid person who will attempt to deny that a surprising change has taken place within the last forty years. Account for it as we may, the fact is too evident to be disputed. A wonderful change has occurred in the spiritual condition of the popular churches. A worldly tendency is observable everywhere. Fashion, worldliness, love of display, covetousness, love of pleasure, novel reading, lack of reverence for the Bible, and many other practices inconsistent with primitive Christianity abound. Old-fashioned religion is at a discount. There is a spirit of "liberality" prevalent, which is so generous that it can accept almost anything which claims to be religion, whether it bears the marks of Bible religion or not.

But we wish briefly to notice modern revivals in this connection. They are in marked contrast to those of our fathers' time. There is a lack of seriousness, depth of penitence, contrition of soul, humbling of the heart, confession of sin, such as were seen in other days. Hence the work accomplished is mostly very superficial in character. The law of God is not preached very much. Therefore the old carnal mind is not destroyed. With many the work is mostly of an emotional character; hence its effects soon pass away.

This peculiarity in modern revivals, so different from the earnest, serious reformations of the advent movement and the previous experience of the believers in the first message, struck their minds as a fulfillment of prophecy. These converts were "lovers of pleasure more than lovers of God," having the form of godliness, without the power. 2 Tim. 3:4, 5. They were "strange children" whom a "moth should devour." Hosea 5:7. How wonderfully this has been illustrated in these last-day revivals. Some sensational preacher is engaged, whose chief power lies in telling affecting stories to stir the sympathies of his hearers; and having arranged his forces of attack by urging and pressing many come forward to the anxious seat, and it takes but little change to constitute these converts. But where are they soon, when the excitement of feeling is worn off? Just where they were before, only a little more hardened. This process has to be repeated each winter; and often times the same persons are "converted" in this manner over and over, but never really converted at all.

These movements many times disgust reasonable, sensible people. They are in reality but a caricature of religion, a veritable counterfeit. We do not say all revivals of the present day are of this class. Mr. Moody's and some others are in some respects an exception, although it is a well known fact that quite a number of clergymen of high standing in the popular churches doubt the benefit, in the long run, of even the revival work of Mr. Moody. But a small proportion of converts remain and give evidence of being stanch, fervent Christians. However, it is well known that his methods are much less objectionable than those of many others.

The Scriptures teach that there is to be a strange condition of things in the religious world in the last days. On the one hand the form of godliness will prevail (2 Tim. 3:5), "and because iniquity shall abound, the love of many shall wax cold." Matt. 24:12. There will be little genuine faith and earnestness. Luke 18:7, 8. They will be crying, Peace

and safety, just before sudden destruction comes upon them. 1 Thess. 5:3. And at the same time Satan will be "transformed into an angel of light," and will, if it were possible, deceive the very elect. He will work "with all power and signs and lying wonders, and with all deceivableness of unrighteousness;" and "some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." Also these "having the form of godliness" shall withstand the truth as the magicians of Egypt, "Jannes and Jambres, withstood Moses." This all know was through an opposing miracle-working power. Satan will carry his work so far that he will even perform the great miracle which Elijah wrought as evidence of his being a prophet of God; he will bring down "fire from heaven on the earth in the sight of men." Yea, and these spirits of devils working miracles will lead the kings of the earth and the whole world, so great will be their power over them just before the battle of the great day of God Almighty. Matt. 24:24; 2 Thess. 2:9, 10; 1 Tim. 4:1; 2 Tim. 3:5, 8; Rev. 13:13; 16:13.

Such a state of society and religion as all these scriptures indicate, can only be brought about gradually; first, by lowering the religious standard to a worldly one and filling the churches with a motley crowd of worldly, pleasure-loving professors; and, secondly, by Satan's commencing to show his power, and gradually assuming a religious garb, till his spirit is mistaken for the Spirit of the Lord. Then with his counterfeit work he can deceive the world as never before. And who that closely examines the religious movements of the present time, and carefully notes their tendency, can doubt that the process here indicated is already well advanced? Religious life is even now so near the worldly standard, that we can hardly tell the difference between the two. Spiritualism is already known all over the world. It is exhibited in kings' courts, petted by the great statesmen of the earth, and is rapidly clothing itself in a respectable, religious garb.

We wish to introduce extracts from a remarkable vision of Mrs. E. G. White, given her in Topsham, Me., March 24, 1849, and published in *The Present Truth* of August, 1849, page 21. She first speaks of the change of the ministration of Christ in 1844, the open and the shut door, and the present test upon the Sabbath question; and states that those who had lived up to the light they had and died before the Sabbath question had been brought out in the third message, were "asleep in Jesus." She speaks of the sealing time, and says that Satan is using every device "to keep the people's minds from this present sealing truth." "I saw a covering that God was drawing over his people to protect them in the time of trouble; and every soul that was decided on the truth, and was pure in heart, was to be covered with the covering of Almighty God. Satan knew this, and was at work in mighty power to keep the minds of as many as he possibly could, unsettled and wavering on the truth. I saw that the mysterious knocking in New York and other places was the power of Satan; and that such things would be more and more common, clothed in a religious garb to lull the deceived to more security, and to draw the minds of God's people, if possible, to those things, and cause them to doubt the teachings and power of the Holy Ghost.

"I saw that Satan was working through agents in a number of ways. He was at work through ministers who have rejected the truth, and are given over to strong delusions to believe a lie that they might be damned. While they were preaching or praying, some would fall prostrate and helpless; not by the power of the Holy Ghost, no, no; but by the power of Satan breathed upon these agents and through them to the people. Some professed Adventists who had rejected the present truth, while preaching, praying, or in conversation, used mesmerism to gain adherents; and the people would rejoice in this influence, for they thought it was the Holy Ghost. And even some that used it were so far in the darkness and deception of the Devil that they thought it was the power of God given them to exercise. They had made God altogether such an one as themselves; and had valued his power as a thing of naught.

"Some of these agents of Satan were affecting the bodies of some of the saints; those that they could not deceive and draw away from the truth by a satanic influence. Oh! that all could get a view of it as God revealed it to me, that they might know more of the wiles of Satan, and be on their guard. I saw that Satan was at work in these ways to distract, deceive,

and draw away God's people just now in this sealing time. I saw some who were not standing stiffly for present truth. Their knees were trembling and their feet were sliding; because they were not firmly planted on the truth, and the covering of Almighty God could not be drawn over them while they were thus trembling.

"Satan was trying his every art to hold them where they were until the sealing was past, and the covering drawn over God's people, and they left out, without a shelter from the burning wrath of God, in the seven last plagues.

"God has begun to draw this covering over his people, and it will very soon be drawn over all who are to have a shelter in the day of slaughter. God will work in power for his people; and Satan will be permitted to work also.

"I saw that the mysterious signs and wonders and false reformations would increase and spread. The reformations that were shown me, were not reformations from error to truth; but from bad to worse; for those who professed a change of heart, had only wrapped about them a religious garb which covered up the iniquity of a wicked heart. Some appeared to have been really converted, so as to deceive God's people; but if their hearts could be seen, they would appear as black as ever.

"My accompanying angel bade me look for the travail of soul for sinners as used to be. I looked, but could not see it; for the time for their salvation is past."

August 24, 1850, she was shown "that the 'mysterious rapping' was the power of Satan. Some of it was directly from him and some indirectly through his agents, but all proceeded from Satan." "I saw that soon it would be considered blasphemy to speak against the rapping, and that it would spread more and more, that Satan's power would increase, and some of his devoted followers would have power to work miracles, and even to bring down fire from heaven in the sight of men. I was shown that by the rapping and mesmerism, these modern magicians would yet account for all the miracles wrought by our Lord Jesus Christ, and that many would believe that all the mighty works of the Son of God when on the earth, were accomplished by this same power."

We have given these lengthy extracts that the reader may have a clear view of the nature of these remarkable statements. And we shall be greatly mistaken if every candid mind does not see a most remarkable fulfillment of these statements already; while everything shows that those portions not yet fulfilled are very near it.

The view given evidently covers the whole time of the sealing work, reaching to the close of probation. Satan uses "every device in this sealing time, to keep the minds of God's people from the present sealing truth." The covering "God was drawing over his people was to protect them in the time of trouble." This does not come till probation closes. Satan was at work "to distract and deceive in this sealing time." He was trying his every "art to hold them until this sealing was past." This covering which God will draw over his people will "protect them in the day of slaughter." There can then be no question but her view reached from the time it was given to the close of probation. It embraces three special points of great importance: 1. The Sabbath reform under the third message, which is to seal the people of God; 2. The counterfeit work of Satan seen in Spiritualism, mesmerism, etc., manifested through Satan's agents, and ministers and others who have rejected the light; 3. A great number of false reformations, which would "increase and spread," and which would evidently result in bringing the masses where Satan could work through them in the last final struggle between the work of God and the powers of evil.

We need not speak of the first point, the great Sabbath reform. We have spoken of that sufficiently in previous articles. Upon the second we might say much. This first view, given in March, 1849, was but a few months after the first appearance of what were known as the "Rochester knockings," first manifested in Hydesville, near Rochester, N. Y., in the Fox family, in 1848. The whole matter at that time was thought to be a humbug, something soon to pass away. We do not believe an intelligent, prominent person could have been found who would have dared at the time to become responsible for such a statement as this of Mrs. White's. It had attracted some attention as something strange. Learned committees were engaged in investigating the cause of the strange man-

ifestations connected with the Fox girls, their feet upon pillows to see if the rapping continued, that they might thus ascertain whether or not the noises were occasioned by the motion of the bones of the limbs; committees of examined their dresses to see if implements were not concealed in them, etc., etc. Accounts of these investigations were published in the N. Y. and other papers at that time. No one dreamed that Spiritualism could make the stir it has since.

Yet then and there Mrs. White, on the strength of this vision, made these plain statements, which years have wonderfully corroborated. Since that time spiritual seances have been held in the presence of President Lincoln, Queen Victoria, the Emperor of Russia, Louis Napoleon, Bismarck, Gladstone, and all the great men of Europe. It has extended to every part of the world, and numbers many millions of adherents. It is adapting itself more and more to the final work which God's word has said it will do. Thus far this vision has proved exactly true. All other statements are to be fulfilled. It has been thought blasphemy to speak against it, but it has not yet called fire down from heaven in the sight of men. This shows that the vision has not only been fulfilled in all the particulars stated.

And what a wonderful evidence have we of the truthfulness in regard to revivals since this vision was published. These are in striking contrast to the old-fashioned revivals of our fathers. This revival work everywhere prevalent, was clearly foretold in 1849. They have indeed "increased and spread." Most of them are "not reformation from error to truth," but mere emotional excitement which soon pass away. Many of those who profess a change of heart have only covered themselves with a "religious garb" for the time being, and their lives show out the "iniquity of a wicked heart." One can doubt that large numbers of these pseudo converts pass through these experiences with as "black as ever." There is a lack of that "earnestness for souls" which used to be seen, in nearly all the modern revivals. No wonder the Lord's people could not see it in vision, for we know it exists in these modern movements. Many of the laborers who have rejected light, spurn the law, scoff at the soon coming of Christ, call God's people "infidels," and hate the last message with perfect hatred. How could we expect them to feel a burden of soul for sinners, a longing for the salvation of those not saved, which is called a travail of soul like the pains of childbirth? Such intense desire is not to be expected in those among those who have rejected light, for the time of their salvation is past. Those here seen who were professing to work for sinners but who were actually the travail of soul, were evidently those who had rejected the light. God did not own them in their labors.

This expression has been seized upon by many with great avidity, and used perhaps more than any other to prove that Mrs. White believed in a "shut door" which forever excluded the unconverted since 1844. It is the "last door" to those who oppose the visions. They say she said that there was no salvation for sinners, and that the visions are unreliable. One mistake, they say, this, condemns them all; they are false and entitled to no credit whatever. Many a poor man thus made shipwreck of his faith, giving up the best teachings of the Bible concerning the coming of Christ, the messages, the sanctuary, the Sabbath, and other precious truths, because they supposed that Mrs. White saw in 1849 that there was no salvation for any sinner from that time forward.

But this vision which opposers claim is untrue, is also use as an argument against all of Mrs. White's visions, we present as a strong evidence of the truthfulness. We regard it as a most striking and convincing testimony showing that she must have had light from God or she could not have made such predictions as are contained in it, which thirty years of eventful history have demonstrated as true.

Who could have guessed, in 1849, that Spiritualism would become one of the most startling movements of the world, making millions of converts and striking the minds of the greatest statesmen, philosophers, and scientists with astonishment. A revival of the kind had been seen for ages. No one could have expected such a thing. Who could have expected that such kind of revival work as has since become so common? For centuries it had been

ment in any such form as we have since beheld. These forces have been active in bringing about a state of things in the religious world, causing the world and the church to come into close contact, preparing both for the great developments of the deception soon to take place. This prediction of 1849 of a then obscure woman, outlined these most clearly; and no man can dispute their truthfulness. That vision strikingly portrayed the religious characteristics of popular Christianity at that date till the close of probation; and the present is becoming clearer year by year. But does not teach that there is no salvation for any from that time forward? We answer emphatically, No.

For her own explanation of the meaning of the vision, "The time for their salvation is past," is given to the signification which opposers attach to a few years later, in the "Supplement to Experience and Views," p. 2, she applies this language to those who had heard and rejected the light of the doctrine. "Having rejected the advent, and given over to the delusions of Satan, the time for salvation is past. This does not, however, apply to those who have not heard and rejected the light of the second advent." Who should know better than the writer the meaning of the language? She is a witness whose truthfulness has never been impeached, though she has been before the public forty years. Those who know her best place the most confidence in her word and work.

Second, that construction which opposers give to the words, is entirely contrary to the testimony of her own work and labors before and at the time the words were written. We have abundantly shown that she and her husband had labored for unrepentant persons previous to 1849, and have given the testimony of individuals most familiar with her, showing that she taught that the probation of none was closed except those who had rejected light. She taught differently. Her public labors and her writings perfectly agree in this respect.

Third, the language of this vision itself, when construed, teaches the same thing. Satan was working "through ministers who had rejected the truth, and were given over to strong delusions to believe that they all might be damned." Some were given over to gain adherents." Some were in the darkness and deception of the Devil." They thought mesmerism "was the power of Satan was trying every art" to hold the people from the truth, using of course those agents to do all the sealing was past." She "saw that the various signs and wonders and false reformations would increase and spread. The reformations which were shown me were not reformations from error to truth, but from bad to worse. . . . My accompanying vision made me look for the travail of soul for sinners who had rejected the light. I looked, but could not see it; for the time for their salvation is past." We have quoted this vision as published in the *Present Truth*. A few words were omitted when it was compiled in the *Experience and Views*. They do not, however, in any way change the sense. The passage objected to by opposers was not omitted; so there could have been no design to suppress what some might have considered an objectionable passage.

What is the subject of discourse in this vision? It is Satan's efforts to counterfeit the work of God through agents who had rejected the light of truth. He gets up false reformations for this purpose. Mesmerism and Satanic cunning he tries to hold influence over those whom the truth would otherwise reach. He uses these false revivals for this object. "The reformations which were shown" Mrs. White were of this class. Let the reader mark well this point. This language is very definite. It plainly shows that the reformations shown her in this vision were only of one class,—false revivals. She says nothing about reformations in general; and not a word to show there were no genuine reformations in the world, nor a hint to indicate the impossibility of true reformations. Indeed, her language would naturally imply that there might be other reformations than those mentioned. If, as opposers say, she taught here that no sinners could be saved, why did she not say that all reformations were of this false character? No, she says, "The reformations shown me" were of this class, as if there might be others of a different class not shown her. Her view is entirely confined to a corrupting work, which was to prevail extensively in connection with the closing

work of God and opposed to it; and she was not shown here any other.

The angel calls special attention to the lack of travail of soul for sinners among this class of workers who had rejected light. The reason for this lack was that the time for "their salvation was past," because they had rejected light. They had closed their probation as did the Pharisees who rejected John the Baptist's preaching. Satan was now using them. They are the class principally spoken of in the vision. The language might also be fairly construed to include a class of sinners who had rejected light, who might be affected by this deceptive influence. Indeed, this would be a reasonable supposition. The rejection of light at Christ's first advent is a perfect illustration of a similar work just before his second advent. The scribes and Pharisees and leading men first rejected John the Baptist and Christ. The Devil worked through them to deceive the masses, many of whom would not receive the light because the leaders did not. They became their willing tools, and Satan led leaders and people to a common ruin because they rejected light.

So this vision represents it in the last message. Satan uses the ministers to bring about false revivals among the class of sinners who follow their example in rejecting light. The time of the salvation of both these classes is past. This view is not to be confined to 1844 or a few years thereafter. It covers all the time till probation closes. These false revivals will be seen more and more till the end, mingled with bogus sanctification and a perfection outside of obedience to God's law. We shall see such manifestations of Satan's power as this world has never beheld. These movements will be seen in connection with those who hate God's law, and reject the doctrine of Christ's soon coming. Yes, we believe with all our hearts the time of the salvation of such "is past." We shall see many evidences of the truthfulness of this statement, which our opponents cavil at, as the end draws near. Men who turn away from the truth turn unto fables. They "receive not the love of the truth;" hence God "gives them over to strong delusions, to believe a lie," that they all may be damned. Such become Satan's special agents as leaders and followers.

Thus we see this expression applies to a special class of ministers and common sinners, who have rejected the truth of God. In conclusion we wish to express gratitude to God for the light given in this vision so many years ago. It most clearly portrays grand truths, which the succeeding years have demonstrated beyond question. Every word in it either has been fulfilled or is fast fulfilling. The only trouble has been, we as a people have not taken broad enough views of its meaning.

And now, as we close this series of articles, we can but praise God for his care over this work. We have nothing to be ashamed of in the early part of its history. It is wonderful how God led the pioneers. We need not fear the most rigid investigation or the closest scrutiny concerning the character of their work. It has stood the test of the bitterest opposition hitherto, and will to the end; for God has superintended it from the beginning. Dear reader, let us be faithful to it till its consummation. G. I. B.

A BOOK FOR THE INTELLIGENT CLASSES.

WHILE it is true that all our books are excellent, and well fitted to be read by intelligent, sensible people, because they are well written, and appeal to the reason and the conscience, yet it is specially true that "Thoughts on Daniel and the Revelation" is better adapted to this work than almost any other book we circulate. Such persons, who are religiously inclined, have a curiosity, and desire to know something about these two mysterious books, Daniel and the Revelation. There is a general impression upon the public mind that they cannot be understood. Such men like to find out all they can about these subjects. They take special interest in studying into such questions. The contents of these books relate to the history of mankind. "Thoughts" constantly appeals to the facts of history; and a person cannot realize the truthfulness of its statements fully unless he is acquainted with history. It will accomplish more with this class of people than with those who are ignorant. The subjects of the sanctuary, prophetic time, and many others, require a fair degree of intelligence, thought, and reflection, for their understanding. It is just the book for such persons to read.

Again, it exactly supplies a want of professional and business men whose time is largely occupied. Many of them will never take time to attend a course of lectures. They have not the leisure to do it, having but little time to spend with their families at their homes. But such men like something interesting to read,—some religious reading for Sundays and evenings. With such an attractive book as "Thoughts" upon their center tables or in their libraries, they would be likely to examine it; and if they did they would surely continue to peruse it; for the themes upon which it treats are of such interest that they could not lay it down with indifference after once becoming acquainted with it. Such persons would be far more likely to read it than they would to read any religious paper. They usually have an abundance of papers of all sorts in the house, and these become common to them. Besides, when the date of a paper is a little old, it is scarcely looked at. This is because of the fact that most papers are *news* papers, and when old they become stale. This, of course, is not a good reason for casting aside religious papers whose contents never become old. But this difference is not usually realized; hence, papers which are two or three weeks old are usually little regarded; and are cast into the waste basket. But such a book as "Thoughts on Daniel and the Revelation" presents an attractive appearance in the library. It will never become obsolete till the Lord comes. It stands there inviting attention from every one looking for books. It will be read over and over by various persons, especially when present truth is attracting general attention. These intelligent people are influential in forming public opinion. We must in our work make efforts to reach all classes. And while we should always seek for the honest working classes, we should certainly not neglect the more highly educated people.

Here is a field of great importance which we should persistently occupy. We want canvassers of ability to meet these classes. It is more important by far that this book be circulated than "Sunshine," which though a good book for its place and work, has not nearly so important a field as the volume we are now noticing. Presidents and secretaries of our tract societies, we cannot be justified in permitting our experienced canvassers to drop "Thoughts on Daniel and the Revelation" as we have been doing for months past. We ask you to consider this matter, and see if it is right. We are sure a little consideration of it will settle the question. This branch of the canvassing work is too important to be dropped. Think of it, and act accordingly. G. I. B.

SPECIAL COURSE AT SOUTH LANCASTER.

OUR special course began Thursday, April 23, under very favorable auspices. Several have come in who have not been in attendance at the school during the term. Elds. Canright and Farnsworth arrived Wednesday, and so were ready to take up the work. Eld. Canright occupies one hour in the morning at the opening of the school in giving a practical talk especially adapted to those laboring or designing to labor in any way in the cause. The classes are so arranged that we have no recitation the first hour in the morning, thus giving an opportunity for the whole school to have the benefit of the morning talk. The second hour, Bro. Israel has a class in Bible reading. This class numbers between fifty and sixty. Later in the day another Bible class is held, more especially adapted to those who will enter the work when the term closes. There are about forty in this class. The classes in language and the missionary class each occupy one hour. The latter takes up various phases of the missionary work and canvassing. In the evening, Eld. Farnsworth gives an hour's talk of a practical nature relating to the work of God, showing the relation we should sustain to it. We miss very much the help and counsel of our dear Bro. Haskell, but our hope and faith is that God will make this effort a special blessing to the cause in the Eastern Conference. As has already been noticed in the *Review*, the last few days will be devoted to our general meeting, which will begin Friday, May 8, and close Tuesday, May 12. We greatly desire to see all parts of the Conference represented at this meeting.

D. A. ROBINSON.

—Think of the day, the humbling, affecting, overwhelming day, when the cup of cold water will reappear as an ingredient in the everlasting glory.—James Hamilton, D. D.